

THE  
**FORE-RUNNER**  
OF  
**CHRIST's Peaceable KINGDOM**  
upon EARTH.

Mal. 4. 5. *Behold I will send you Elijah the Propbet, before the coming of the great and dreadful Day of the Lord.*

Matth. 17. 11. *Jesus answered and said unto them, Elias truly shall first come, and restore all things: but I say unto you, Elias is come already, and they knew him not, &c.*

*The Evening and the Morning were the first Day: so of the 2d, 3d, 4th, 5th, and 6th dayes, Gen. 1. 5, 8, 13, 19, 23, 31.*

*Likewise will the dark Evening precede the seventh Millenary of the World: in reference whereunto note the words of St. Peter, 2 Pet. 3. 3. A thousand years as one day.*

*Post funestam Gogi & Magogi cladem, (i.e. Papa & Turca) Ezek. 38. 39. Describitur Nova Hierusalem cui nomen [Jehovah Shamma] Dominum. Ibid. c. 48. ad finem.*

*Baptistes Dominum, Messiam prae Elias,  
Aurorum Vesper, funebria tetra triumphum.*

*The Baptist did the Lord precede:  
Elias Moshabb will:*

*The Night, the Day: Christ's triumph shall  
The Earth with slaughter fill.*

*Hoc Omega suis Munus, & Alpha tulit.  
Christ this for his did bring; so Munus for his friends.*

*London, Printed in the Year, 1665.*

## To the Reader.

*True Christian Friend, whoever thou art or maist be,*

**A**S in the sequel both of this little Paxcel, and of the therein-named Treatise of Christ's Kingdom on Earth to come, I have endeavoured with the Woman of Samaria, to impart to thee, and all that truly fear God, as good news for thy whole spirit, soul and body, as I have received from Christ; and am perswaded in my own heart that I have been taught chiefly and remarkably from his Word and Spirit: Yet such that there are (I conceive by the same means) settled apprehensions wrought upon my heart, of terrible things to come upon the World before that time; If such admonition thereof may be useful unto thee, or such Warning made profitable to any persons that hereafter God may (in mercy) bring out of the Mystical Babylon, or any other bondage of Satan, before the great ensuing Destruction come, and so by this or any such means, thou mayest receive benefit to thy soul, or promote it to others: and that I my self may at least be clean from the blood of all men (as the Apostle saith to these refractory Jews, his Brethren according to the flesh, Acts 18.6.) I have (under the Glory of the great God, and our Saviour Jesus Christ, shortly to appear, as Tit. 2. 13.) attained my end herein. And for what remains, I shall not cease to pray in the behalf of these and others, that by the Blessing of God upon his poor endeavours, or any other good means, which he may in his good pleasure raise up to such blessed purposes: that so from all of us, to his most holy and glorious Majesty the due praise of all his glorious Grace may evermore be rendered through Jesus Christ, and by the Lord the Spirit. In whom I am and ever shall be thine, in all he hath, or may hereafter make me useful to serve thy soul as such.

MUNUS.

Septemb. 29. 1664.

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GIFT FROM

DAVID H. MCALPIN:

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Matth. 3: 12: mid modt vall but, and

Or,

*A Warning to the wicked World.*

*A Watch-word to wise Virgins.*

Rev. 14: 4.

Dan. 12. 10.

*None of the Wicked shall understand. — But the Wise shall understand.*

Mal. 4. 1.

**B**Ehold, the Day cometh that shall burn as an Oven, and all the proud, yea, and all that do wickedly shall be as stubble; and the Day that cometh shall burn them up, saith the LORD of Hosts, that it shall leave them neither root nor branch.

Mal. 3. 1, 2, 3. Behold, I will send my Messenger [to wit, to the Jews] and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his Temple; even the Messenger of the Covenant, whom ye delight in: Behold, he shall come, saith the LORD of Hosts.

Ver. 2. But who may abide the Day of his coming? and who shall stand when he appeareth? for he is like a Refiners fire, and like Fullers soap.

Ver. 3. And he shall sit as a Refiner and Purifier of Silver: and he shall purifie the sons of Levi, and purge them as Gold, and Silver, that they may offer unto the LORD an Offering in Righteousness.

Luke

Rev. 16. 15.

**B**Ehold, I come as a Thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

Haggi 2. 6, 7. Thus saith the LORD of Hosts, Yet once it is a little while, and I will shake the Heavens and the Earth, and the Sea, and the dry Land.

Ver. 7. And I will shake all Nations, and the Desire of all Nations shall come. With Heb. 12. 26.

Mal. 4. 2, 3. But unto you that fear my Name shall the Sunne of Righteousness arise with healing in his wings, and ye shall go forth, and grow up as calves of the stall.

Ver. 3. And ye shall tread down the wicked; for they shall be as straws under the soles of your feet, in the day that I shall do this, saith the LORD of Hosts.

Mat. 3. 17, 18. And they shall be mine, saith the LORD of Hosts; in that day that I make up my Jewels, and I will spare them as a man spareth his own son that serveth him.

A 2

Ver.

*Luke 19. 27.* But those mine Enemies, which would not that I should reign over them, bring hither, and slay them before me: *Even,*

(*2 Thess. 2. 8.*) The Wicked-one [*wish his followers*] whom he shall destroy with the appearance of his coming.

† For being espoused, as a chaste Virgin unto Christ, *2 Cor. 11.*

*Numb. 24. 23.* Alas, who shall live when God shall do this?

2. They reject Image and Idol-worship: Worship of evil men departed, and Saints, of Crosses and Crucifixes, Opinion of merit, works of Supererogation, Church-Treasury, Saints Intercession, Mens Pardons, Indulgences, and all such devices, for freeing them from their sins: as also all opinions of Self-sufficiency, Free-will, Light within them, Natural-conscience, Creature-sufficiency, or any thing that intrencheth upon any of Christs Offices, as their Prophet, Priest or King, who is all to them for Wisdom, Righteousness, Sanctification and Redemption, *1 Cor. 11. 30.*

*Ver. 18.* Then shall ye return, and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not.

*Rev. 14. 4, 5.* These are they which were not defiled with Women, [*avoiding the Idolatry of the times*] for they are Virgins †: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first fruits unto God, and to the Lamb.

*Ver. 5.* And in their mouth was found no guile: for they are without fault before the Throne of God:

Certain suitable and seasonable portions of Prophetical-Scriptures, left for the benefit of Wisedoms Children, here tendered to be observed by them in order following.

**T**He first is, *Rev. 16. 12.* And the sixth Angel poured out his Vial upon the great River Euphrates, and the water thereof was dried up, that the way of the Kings of the East might be prepared.

*Ver. 13.* And I saw three unclean Spirits, like Frogs, come out of the mouth of the Dragon, and out of the mouth of the false Prophet. [Which three unclean Spirits (according to *Parus*) may be. first those Legats & Latere, or Plenipotentiaries, sent to Princes. 2dly. Popish Bishops and Doctors. 3dly. Priests, Jesuites, &c. by a joynt mission, 1. from the Devil, the old Dragon by instigation. 2dly. From the Popes Council of Cardinals, and their Associates by advice. And 3dly, from the Beast himself, viz. the Pope by his authorized Commission.]

*Ver. 14.* For they are the Spirits of Devils, working Miracles, which



go forth unto the Kings of the Earth, and of the whole World, to gather them to the Battel of the great Day of God Almighty.

Ver. 15. Behold, I come as a Thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

Ver. 16. And he gathered them into a place, called in the Hebrew tongue, Armageddon.

Ver. 17. And the seventh Angel poured out his Vial into the Air, and there came a great Voice out of the Temple in Heaven, from the Throne, saying, It is done.

Ver. 18. And there were Voices, and Thunders, and Lightnings: and there was a great Earthquake, such as was not since men were upon the Earth, so mighty an Earthquake, and so great.

Ver. 19. And the great City was divided into three parts, and the Cities of the Nations fell: and great Babylon came in remembrance before God; to give unto her the Cup of the Wine of the fierceness of his Wrath.

Ver. 20. And every Island fled away, and the Mountains were not found.

Ver. 21. And there fell upon men a great Hail out of Heaven, every stone about the weight of a talent: and men blasphemed God, because of the plague of the Hail: for the plague thereof was exceeding great.

That probably this Prophecy hath already begun to take place: see further in the second Letter, dated the 20th of May 1664. But the latter part of the former Prophecy seems again to be decyphered (according to Mr. Mede) Revel. 14. 14. to the end; which he conceives may be fulfilled in the utter ruine both of Pope and Turk, by an immediate hand of Christ, at his coming with his glorious Angels, at the beginning of the Thousand years, Rev. 20. Which great Destruction is set forth by two resemblances of the ripe Harvest of the Earth, and the ripe Clusters of Grapes of the Vine of the Earth: [by the first, namely, the ripe Harvest of the Earth, he understands the Turk with his Adherents, in ver. 14, 15, 16. as follows,

Rev. 14. 14. And I looked, and behold a white Cloud, and upon the Cloud one sat like the Son of man: [which description, he observes, alwayes in the Scripture belongs to Christ] having on his head a Golden Crown, and in his hand a sharp Sickle. Vide Joel 2. 13.

Ver. 15. And another Angel came out of the Temple, crying with a loud Voice to him that sat upon the Cloud: Thrust in thy Sickle and reap, for the time is come for thee to reap, for the Harvest of the Earth is ripe.

Ver. 16. And he that sat on the Cloud, thrust in his Sickle on the Earth, and the earth was reaped. This he understands of the Turks ruine: then follows the Popes, under the resemblance of the ripe clusters of Grapes, of the Vine of the Earth, ver. 17, 18, 19, 20.

Ver:

Ver. 17. And another Angel came out of the Temple which is in Heaven, he also having a sharp sickle.

Ver. 18. And another Angel came out from the Altar, which had power over fire, and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the Vine of the Earth, for her grapes are fully ripe.

Ver. 19. And the Angel thrust in his sickle into the Earth, and gathered the Vine of the Earth, and cast it into the great wine-press of the wrath of God.

Ver. 20. And the wine-press was trodden without the City, and blood came out of the wine-press, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

Thus of the Pope and his Adherents likewise (though that last destruction is like to be of both Turk and Pope at once) as making up in both the whole mystical Antichrist, as another learned man conceives, when they are gathered unto the Armageddon-Battel at the great day of God Almighty, as before, Chap. 16. for they may both be said to sit in the Temple of God; the Turk holding the Land in his possession where the material Temple of God formerly stood, keeping out the Jews, which shall be converted, and possess it, and yet holds in part the Old Testament and Circumcision, though grossly perverting both: the other, namely the Pope, sitteth where the mystical Temple should be glorious; but he hides the glory of it, and sets up himself there as if he was God; being as it were, the one Eye, one Arm, and one Leg, making up one half of the mystical Antichrist, as the Turk doth the other, according to the said learned Authors illustration. Or further, saith Mr. Mede, The Harvest may denote the destruction of the great City, and the Vintage of the ripe Grapes of the Earth may set forth the destruction of the Kingdom of the Beast soon after to follow; even as the Vintage followeth speedily after the Harvest, which seems to be most probable, and suitable to Rev. 19.

But a third mystical Prophecie, as Mr. Mede again observes, seems more fully to set out this last destruction of Antichrist in the utmost latitude, as follows Rev. 19. 11. to the end of the Chapter: which is set down after that excellent description of the Jews Conversion, *Isai. 66. 8.* [when that Nation will be born in a day] Ver. 7. when there will be such joy and gladness, that that Bride especially hath made her self ready for the marriage of the Lamb, (yet probably with other Gentiles likewise) and after those many Hallelujah's both for that and the destruction of Babylon, first by much people, *vers. 1, 2, 3.* then secondly, by the four and twenty Elders, and thirdly by the great multitude, *vers. 6.* but in the seventh verse follows the exceeding joy for the great Grace bestowed upon Gods Israel, (with other Gentiles coming in at that time) saying, Let us

to great joy, and give honour to him, for the marriage of the Lamb is come, and his Wife hath made her self ready, &c. But after all these, viz. 11. begins a peculiar Vision given to St. John, in what a glorious manner Christ, the King of kings, and Lord of lords, would come to destroy those great Enemies at that time, formerly mentioned, with an utter sudden and irresistible desolation: Rev. 19. 11. And I saw Heaven opened, and behold a white horse, and he that sat upon him was called, Faithful and True; and in righteousness he doth judge, and make war.

Ver. 12. His Eyes were as a flame of fire, and on his Head were many Crowns, and he had a Name written that no man knew but he himself.

Ver. 13. And he was clothed in a Vesture dipt in blood, and his Name is called, The Word of God.

Ver. 14. And the Armies that were in heaven followed him upon white horses, clothed in fine linen, white and clean.

Ver. 15. And out of his mouth goeth a sharp Sword, that with it he should smite the Nations: and he shall rule them with a rod of Iron: and he treadeth the Wine-press of the fierceness and wrath of Almighty God.

Ver. 16. And he hath on his Vesture and on his thigh a Name written, KING OF KINGS, AND LORD OF LORDS.

Ver. 17. And I saw an Angel standing in the Sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of Heaven, Come and gather you selves together unto the Supper of the great God:

Ver. 18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and them that sit on them, and the flesh of all men both free and bond, both small and great.

Ver. 19. And I saw the Beast, and the Kings of the earth, and their Armies, gathered together to make war against him that sat on the horse, and against his Army.

Ver. 20. And the Beast was taken, and with him the false Prophet [happily Asubomias, as well as Popish] however all Antichristian Enemies] that wrought miracles before him, with which he deceived them that had received the mark of the Beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

Ver. 21. And the remnant were slain with the Sword of him that sat upon the horse; which Sword proceeded out of his mouth: and all the fowls were filled with their flesh. Thus largely is explained this conquest of Christ at the Armageddon Battle, when his Enemies shall eminently be made his Footstool, as Psal. 110. 2.

Thus having briefly touched on these three approaching Prophecies out of the [sic] Daniel] or little Book given to St. John 20. eat up, Chap. 20. we shall add one contemporary with them out of the same Prophe-

cie, about the end of the Roman Empire, and the entrance of Otho's  
Visible Dominion in the room and place thereof, and of all other, being  
a short abridgment of the Seventh Trumpet, which there ends all time :  
Rev. 11. 13. *And the same hour there was a great Earthquake, and the  
tenth part of the City fell ; and in the Earthquake were slain of men Seven  
thousand [viz. Men of eminent name or note, though haply civilly] and  
the remnant were affrighted, and gave glory to the God of Heaven.*

Ver. 14. *The second Wo is past, and behold, the third Wo cometh quickly.*

Ver. 15. *And the Seventh Angel sounded, and there were great Voices  
in Heaven, saying, The Kingdoms of this World are become the Kingdoms of  
our Lord, and of his Christ, and he shall reign for ever and ever.*

Ver. 16. *And the twenty four Elders, which sat before God on their  
seats, fell upon their faces and worshipped God,*

Ver. 17. *Saying, We give thee thanks, O Lord God Almighty, which  
art, and wast, and art to come : because thou hast taken to thee thy Great  
Power, and hast reigned.*

Ver. 18. *And the Nations were angry, and thy Wrath is come, and the  
time of the Dead, that they should be judged, and that thou shouldst give re-  
ward unto thy Servants the Prophets, and to thy Saints, and them that fear  
thy Name small and great, and shouldst destroy them that destroy the Earth.*

Ver. 19. *And the Temple of God was opened in Heaven, and there was  
seen in his Temple, the Ark of his Testament, and there were Lightnings,  
and Voices, and Thundrings, and an Earthquake, and great Hail.*

Now as this last Prophecy (with all the former) speaks terror to the  
enemies of God in these latter dayes ; so, much comfort to his faithful  
People to ensue thereupon : as likewise did the fore-mentioned first  
part of the 19th Chapter. And therefore upon both considerations, let  
all such as would approve themselves in the number of wise Virgins,  
seriously consider, and diligently enquire into the series and order of  
these Prophetical Predictions, the better to discern the seasonableness  
of the matter contained in them, that so they may be enabled to make  
a due improvement thereof, especially by earnest and faithful prayer,  
which is God's Peoples usual prevailing means for obtaining both the  
removing of evils, and the enjoyment of good : as Daniel, David, He-  
zekiah and others, have frequently by experience found. In reference  
whereunto there are part of two Letters, with other Papers here-  
unto subjoynd : The one containing some affecting previous appre-  
hensions concerning the New Jerusalem coming down out of Heaven  
from God, Chap. 21. 10. The other containing some subsequent serious  
considerations in reference to the order of Revelation-Prophecies, and  
other

other things, the better to set home such due consideration and improvement thereof; which are now so much the more necessary by how much the times of any of their accomplishment may be near approaching: the one of the said Letters preceding, the other occasionally following a Tract intitled, [*A peaceable Consideration of Christs peaceful Kingdom upon Earth, in the thousand Years, Rev. 20. under or after the seventh Trumpet:*] Unto which are annexed certain *Theses* or Positions agreeing to holy Scripture, and the Analogy of Faith, tending to make way for the Doctrine of the said Kingdom of Christ: All being apt to be premised before the said Tra<sup>t</sup>.

I shall here set down these *Theses* or Positions agreeing to the Scriptures and Analogy of Faith, which hold out the Symmetry and fit proportion, suiting with the Doctrine of Christs Kingdom upon Earth, from the most general and eminent manifestation of Christs three great Offices, of Prophet, Priest, and King, in the three great Periods of the World; whence are drawn six Inferences to prove the Kingdom of Christ, in the Tract called *ΕΙΣΗΜΕΝΟΝ*.

**T**He first thing we named to be done, was the laying a  
down of those *Theses* or Positions agreeing to the holy  
Scripture, and the Analogy of Faith, that may make way for  
Doctrines of this nature: Which are these that follow:

First, That as the (a) infinite excellencie of the Nature  
and Being of the Trin-Une-Deity (b) was everlastingly (c)  
incomprehensible in it self, saving onely so far as the same  
Divine Essence hath been pleased to communicate any dis-  
covery of it self by (d) Word, or (e) Works, or both, unto  
any Creatures in Heaven or Earth; so hath the Trinity of  
Persons in the Unity of the Divine Essence, both in the  
Eternal Decrees, and in the execution of all (f) joyntly in  
their order concurred, and so (g) will do from Eternity  
through all Times unto all Eternity.

Secondly, that all the glory of God the Father was by the  
Eternal Decree to be manifest (h) in Jesus Christ his onely

B

begotten

a Job 11. 7, 8.  
b Deut. 6. 4.  
c Psal. 145. 3.  
d Exod. 3. 13, 14, 15, 16.  
e Exod. 34. 6, 7.  
f Psal. 119. 1.  
g Rom. 1. 20.  
h 2 Cor. 4. 6.  
i Heb. 1. 3.  
j Job. 1. 3, 4, 5.



begotten Son, the *Word* said in the *Eternal Decree* of the Father (i) before the foundation of the world was laid: And according to the said *Eternal Decree*, the holy Ghost (k) one God co-essential and co-equal with the Father and the Son, (l) proceeds from the Father and the Son, the (m) Mediator between God and Man, as the sole (n) efficacious Worker and Accomplisher of all spiritual good, in and for Angels and Men, & (o) all real good in all Creatures, which in their several (p) Orders and Natures they were capable of receiving.

Thirdly, Accordingly in the Creation God made the (q) World by his Wisdom, the *Eternal Word*, *John 1.* the Spirit sitting (as it were) upon the surface of the Waters then covering the Earth, powerfully to produce the Creatures then to be made, and so both the Heavens with the Angels (as Divines conceive) and the Earth, were made the first day, *Gen. 1. 1.* as all that were made in the whole World afterward, in the five following days; which the word *Elohim* in the plural number, put with the Verb [*Barab*] in the singular number, denoting the Trinity of Persons in the Unity of Essence, seems to declare; whose concurrence in the making of man, is likewise very remarkably express, when God said, *Let Us make Man after Our own Image, after Our likeness, Gen. 1. 26.*

Fourthly, The making of (r) Angels in Heaven, and Man, and all Creatures in the World, was in the execution of the said incomprehensibly glorious Tri-une Deity, in their several Orders, Natures, Stations, and Conditions.

Fifthly, As no other but the holy and good Will and Pleasure of the infinitely glorious and incomprehensible GOD, was the reason and cause why they were all made absolutely as they were; so that they should be for Himself, as (s) his Word witnesseth, as their utmost End, and no other inconsistent Reasons or Ends ought to be given or assigned by men.

Sixthly, As the (t) whole Creation was all good, suitable to the Author of it, so the preserving, ordering, over-ruling and disposing of all Creatures, according to his good Pleasure; by his infinite Wisdom, Power, Providence, and Goodness, (u) is not to be measured or judged by any scantling of any created Capacity; who will notwithstanding be (w) justified in his saying, and clear when he is judged; there

i *Rev. 13. 8.*

1 *Per. 1. 19. 20.*

k 1 *John 5. 7.*

l *John 13. 26.*

m 1 *Tim. 2. 5.*

n *Gen. 11. 2.*

o *John 14. 16.*

17. 26.

o *Jam. 1. 17.*

p *Exod. 20. 11.*

q *Prov. 3. 19.*

*Prov. 8. 27.*

28, 29, 30.

r *Ephes. 1. 11.*

s *Prov. 16. 4.*

t *Gen. 1. 31.*

u *Rom. 11. 33.*

w *Psal. 51. 4.*

there being in such his proceedings so many fathomless depths in respect of Creatures, which it is not lawful for any men to search into, further then Gods Word doth warrant them; but in things not revealed, or forbidden, (x) they are not to enquire, *x Dent. 29.*

Seventhly, Since God according to his said Eternal Decree, and good pleasure of his will, at the Fall of our first Parents in Paradise, revealed and testified his wonderful powerful Grace, That *the blessed Seed of the Woman should break the Serpents Head*; there is sufficient ground (y) for ever to humble all mankind, and (z) for ever to exalt Gods free and rich Grace therein; and (a) all men are thereby engaged to use all GOD's means to obtain their part therein. *y Psa. 51. 5. z 1 Cor. 15. 10. a Matt. 11. 28. Tit. 2. 11, 12.*

Eighthly, According to the Declaration of that wonderful rich and free Grace of God, for the Salvation of his People, and for carrying on his great Design therein: As the Father Son, and holy Ghost, by an Eternal Decree had purposed so to be wonderfully glorified in the powerful Redemption and Salvation of (b) his elect People, in such a way of free Grace; so in the creation of all things, all sorts of Creatures were made (c) in a capacity to carry on that Design; and from that very period of their first being, holily and most wisely over-ruled and disposed of (d) in reference thereunto; and so ever since have been, are, and shall be most wonderfully, holily and powerfully (though many times secretly and unsearchably) throughout all Ages, by the joynt concurrence of all the said three Persons of the most sacred Trinity, in their order of working, (e) to the infallible perfecting and compleating of the said Design, Decree, and Purpose. *b Rom. 8. 28, 30, 33. c Act. 15. 18. d Psa. 119. 91. e Eph. 1. 11. Heb. 6. 17. 2 Tim. 2. 19. John 13. 18. f Isa. 42. 2. 1 Pet. 1. 19. 20. John 3. 16. 1 Tim. 2. 5.*

Ninthly, That the (f) manangement and administration of the great work of Mediatorship between God and Man, ever since the said promised Seed was revealed to our first Parents, hath been committed to Jesus Christ the Son of God, who in his Word commands all men (g) to hear him, (h) by acknowledging, receiuing, and obeying him. *g Mar. 17. 5. h Psa. 2. 12. 1 Pet. 2. 6.*

Tenthly, That the manangement and administration of Mediatorship between God and Man hath ever since been executed by Christ in his three great Offices, wherein He, and he onely is to appear most powerful, wonderful, gracious

i *Act.* 3. 22. and glorious to his Church upon Earth, at her great (i) Pro-  
phet, (k) Priest, and (l) King.

Eleventhly, Christs execution of the said three great Of-  
fices, is two ways to be considered :

1. More generally, for his universal Church, in respect  
of the (m) several seasons wherein in order he was to exe-  
cute them severally most eminently, until his work of Medi-  
atorship should perfectly be accomplished, and (n) full re-  
conciliation made between God, and all his elect People,  
his (o) mystical Body the true Church being compleat in all  
the Members of it, and perfect Union and Communion at-  
tained with himself as their Mystical Head, together with  
the (p) Father, and the holy Spirit ; as also with the glorious  
Angels, and one with another, in most happy enjoyment of  
all Good, to all Eternity.

2. It is again considerable, particularly and specially in  
respect of every truly believing Soul, in the particular ap-  
plication of the efficacy of those three great Offices to them  
by his holy Spirit, making good means and ordinances effica-  
cious to every faithful Soul, so exhibiting himself to them,  
(q) as their great Prophet, inwardly, powerfully, and saving-  
ly, teaching them all necessary Truth and Doctrine : second-  
ly, as their great High Priest, in the like way evidencing  
their Peace and Reconciliation with God, through that ex-  
piation that he should or hath made for their sins : thirdly,  
in the like way also to evidence to them at one time or other  
(r) that he is their powerful King and Protector, that hath,  
and doth, and will subdue all his and their Enemies, and  
keep them in a loyal and good condition, by Faith and Grace  
unto Salvation.

Twelfthly, Consider that the general, more eminent, and  
glorious execution of those three great Offices for his uni-  
versal Church, more remarkably in the World, is in these  
three great Periods of his manifesting himself in the World,  
according to all that his (s) Father had given him to do.

1. As (u) the great Prophet of his Church, by his Spirit  
of Wisdom and Revelation, in all his immediate Messen-  
gers, till his coming in the Flesh ; and so Christ is said to  
preach in the time of Noah, to the Spirits in Prison, as St.  
Peter speaketh, 1 *Pet.* 3. 19, 20.

2. As (v) the great high Priest, in the second Period after  
his

( 33 )  
his coming in the flesh, when putting an end to all the Types and Shadows of his Priesthood, he actually undertook in his Person, and executed the Work and Office of Priesthood, as the great High Priest, having made a full and perfect atonement and satisfaction for the sins of all his People, he ascended into the (x) Holy of holies, the highest Heavens, x *Hib. 8. 1.* there sitting at the right Hand of God the Father, powerful and glorious, there to execute and improve that Office, by making intercession for his People till his coming again.

3. (y) In the third great Period of the World, under *Rev. 11. 15* the seventh Trumpet, Christ will appear more eminently in *5. 10.* executing the Office of a King in this general consideration, *2 Rev. 2. 27.* in respect of his Universal Church, subduing wonderfully *Rev. 19. 11.* and manifestly in the world (x) his own and his Churches to the end, Enemies powerfully (x) graciously enabling his Saints to a *Dent. 30.* walk in the obedience of his Laws, taking away, in a great 4, 5, 6. degree, the evils of sin and suffering, with the causes of both, by (b) binding of Satan, and destroying the wicked b *Rev. cap.* powers of the World, &c. I say in a great degree, though 19, 20. not then (x) totally nor finally. c. *Rev. 20.*

Lastly, Consider how Christ hath and doth and will work 7, 8, 9, 10. in these three great Periods of the World; In the first he wrought by (d) his Spirit of Wisdom and Revelation, made 1 *Pet. 1.* king known the Will of the Father in all things for sub- 11, 12. stance, respecting Faith and Obedience; In the second, By (e) his Spirit of Grace and Truth, powerfully sanctifying e *Job. 1. 17.* his people more eminently and largely then in the former: *Job. 14. 17.* In the last, When he will take to himself his Kingly Pow- *Job. 17. 17.* er, *Rev. 11. 15, & 19.* by (f) his Spirit of Power and f *2 Cor. 3. 18.* Domination. 2 *Tim. 1. 7.*

What things concern this third Period, see further after  
the large Paper, December 7. 1664.

Novemb, .

Novemb. 3. 1663.

*Part of a Letter, sent to a Friend, not long after the Writer thereof had more intensively inquired into the last times, in order held out in the Book of the Revelation of Jesus Christ, contained under the seventh Trumpet, Rev. 11. 9. and Thousand years of Christ's Reign on Earth, Rev. 20.*

AS for the *New-Jerusalem*, since the bar was taken away, whereby I have formerly conceived it to be an Article of Faith, which the Scripture expressly declared, viz. [That the Heavens must contain Christ's Person till his coming the second time to Judgement.] My meaning was, *to the last Judgement*. I have (I say) found much since in Scripture (but especially in the Book of the *Revelation*) to tend to a coming of Christ, as the great Monarch, to set up his glorious Kingdom, upon the putting down all other worldly Powers that stood in opposition to him, 1 Cor. 15. when he will begin to judge the quick and dead, Rev. 11. 17, 18. I have lately perused Mr. *Archer's* Book of Christ's *Personal Reign*, and though in all things therein I am not satisfied, yet I cannot find solid reason in many things, to dissent; and in other things it seemeth convincing; and doubtless in his time he was a very discerning Christian, and I had of late, (before I read that, or any other of the like nature, since my most earnest search into mystical Prophecies of the latter times) the same apprehensions of divers passages in Scripture, which I find to agree with his Book: as the applying what our Saviour promised to his Disciples when he came to his Kingdom, [which I find will be in the Thousand years, Rev. 20. 4. promised to the *New-Jerusalem* Inhabitants, Rev. 3. 21.] that then they should sit on twelve Thrones, judging the twelve Tribes of *Israel*. And that of our Saviour, *Luke* 21. 24. that *Jerusalem* should be trodden under foot till the times of the *Gentiles* be fulfilled, [but to be raised up again then.] And when he wept over *Jerusalem*, he said; *They* (namely that People of the *Jews*) *should not see him thenceforth, till they said, Blessed is he that cometh in the Name of the Lord*, Mat. 23. ult. denoting that then they should see him. And that Promise, *Zech.* 12. 10. to the end, which is in a way of mercy, foreshewing how upon their Conversion, they should mourn in humble contrition, and look to him at his appearing [when that Nation shall be born in a day, *Isa.* 66. 8.] which judicious Expositors apply to the expression, *Rev.* 1. 7. *Behold, he cometh with Clouds, and every eye shall see him; and they also that pierced him* (that is, the People of the *Jews*; that after their imprecation on themselves, and on their children,



children, shall be accomplished) *will* (as the Apostle Paul speaks, *Rom. 11.*) appear to be believed for their Fathers sakes, when those times of refreshing shall come from the presence of the Lord, *Act. 3. 19.* and then all Israel shall be saved (both of Jew and Gentile:) And though many grave Divines for a long time interpreted all that hath been spoken to this purpose, for the most part to a spiritual sense, yet the things that some hold out to the contrary, seem easie to be answered: so that if this Opinion, or rather matter of Faith, be but freed from those evil additions that the subtilty of Satan in the primitive times thrust upon it (as if it should be a Kingdom of *sensual pleasure*;) for before this misrepresentations, or false aspersions rather, as Mr. Mede notes, it was very antient: And freed likewise from that bold presumption and scandalous wickedness of our latter times, for any, under pretence of Christs Kingdom given to the Saints, to go about by the Sword, or any other unlawful means, to divest Magistrates and Governors of their Offices, to take that Kingdom before Christ give it to them to whom it will belong, as being appointed to them by his Father, in his own time, namely, at Christs appearing. [Here consider that Christ saith, *he came not to destroy the Law*; and Paul saith, *he established the Law*; and this is necessary to vindicate this Doctrine from scandal, and to warn well-meaning persons that they think not upon seeming-fair pretences of good, to attempt to do evil; God having revealed, that he will set up that Kingdom himself, and that only in his own appointed time. On the other side, saith our Saviour, *He that breaketh the least Commandment, and teacheth men so, shall be the least* (that is, none) *in the Kingdom of Heaven*] As he answered the mother of Zebedees children, *Mat. 20. 23.* *It shall be given to them for whom it is appointed of my Father:* appointed as well for the time when, as persons to whom. These and the like errors being removed from it, I think it may have an honourable and comfortable place in matter of true Christian Faith, as containing the best times of the most holy Catholick Church upon Earth, that we are to believe or hope for, and the excellentest Communion of Saints that we are in this world to expect. And likewise, that we are now specially by our prayers to labour to promote (as God of old directed his People, when their time of deliverance from Babylon drew on, *Jer. 39.* *Then* (said he) *they shall call on me, and I will answer, &c.* And when Daniel by Books understood the mind of God, therein he set himself by fasting and prayer, to seek for, and help forward (if it might be) the accomplishment of such revealed Grace: So now also that new Babel is abundantly revealed to God's People, to be shortly to be thrown down, and the New-Jerusalem, much more abundantly revealed in Scripture, shortly thereupon to be set up:

The

The Faith and Prayer of God's People ought in their sphere to *seek to* promote it; and I observe the *Dutch Notes* (though by men of different Judgments) yet in the Preface of the nine last Chapters of *Ezekiel's* Prophecy, apply what is there said to some wonderful Glory of a *Jerusalem* to come, of which the former restoring of the *Jews* from old *Babylon* was but a Type: Besides, I observe many Psalms, and many passages in many other Psalms more than I read in Mr. *Archers* Book, to tend so this way, that otherwise (as such Prophetical-Scriptures besides) seem not to have any probable fulfilling [but according to Revelation, Interpretation (as I may call it) which I must acknowledge I never did, nor ever was like rightly and groundedly to have understood, but according to the tenour of that blessed Book. And as *Israel's* coming out of *Egypt*, tended to the actual giving of them, after forty years space, the possession of *Canaan* of old: so God's Peoples coming out of the spiritual *Egyptian* Antichristian bondage, now approaching, tends to bring all God's true *Israel* into the *New-Jerusalem*, that comes down from Heaven, Rev. 20. and is it not a main drift of the most, if not of all the petitions in the Lord's Prayer to this purpose? for when hath God's Name been so comparably hallowed in Earth as it is in Heaven, as then it will be, both by Men and Angels, in all he is made known by to his People? When will his Kingdom come with such power to any futableness in Earth as it is, and will be in Heaven, but when the Kingdoms of this World are the Kingdoms of our Lord and of his Christ? Rev. 11. 15. And likewise when at the same time, Rev. 19. God's People shall so rejoyce when the Lord God Omnipotent reigneth; because, as it followeth in the next verse, *his Bride hath made herself ready*: And consequently when will the Will of God be done in Earth, as it is by the blessed Angels in Heaven, but when his Subjects are of most obedient hearts and loyal spirits, as they will be under such a prevalent reigning of Christ.

When may daily Bread, this day [any day] be so comfortably and confidently prayed for and expected, as when the particular promises of the greatest confluences of Temporal and Spiritual Blessings are to be fulfilled in their proper season to their best purposes? &c. When may we with such comfort and confidence pray for forgiveness of our Trespases, this day, [any day] as when our hearts shall witness with us we least allow our sins? When shall we be so assured of our own pardon, as when our spirits are most free and clear in pardoning others in case they offend against us? When can we so confidently pray to be delivered from the evil one, and evil works, with the consequents thereof this day [any day] as when Satan shall be known to be bound,

Rev.

and many great temptations removed, and a very great measure of Grace attained, and near Communion with Christ enjoyed in this World? Yea, and will not the following enforcements of Prayer set down by our Saviour be then most clearly applicable, when the Kingdom is most manifestly Gods, and the Power both, to obtain it at his own time and pleasure? and so likewise to retain it, appears clearly his; and consequently all Glory as his due, shall be rendred unto him to all eternity. *Amen, Amen.*

And for the Martyrs and Saints to be raised at the entrance of Christ on this his Kingdom, to have their part in the New *Jerusalem*: I had the like thoughts before to what I find in other Authors, That they should be in a state, such as Christ was in after his own Resurrection, while he was not ascended to his Father; but when I consider the many Prophecies of all those great things in the Old Testament, so confirmed in the New, and specially applyed in the Revelation to the New *Jerusalem*, not only by allusion, but by application of the Spirit of God and Christ himself in a special manner, *Rev. 10. 7.* as he declared to his Servants the Prophets: And at that time reward is to be given to his Servants the Prophets, *Rev. 11. 18.* and to his Saints, and to them that fear his Name, both great and small, as it follows in the same Scripture: And it is of main weight in this point, that when the *Chorus* was set about the Throne, *Rev. 4. 1, 2, 3. &c.* when Saint *John* was to receive the Visions of that Book, there is a glorious appearance of God described, and the Rainbow round about the Throne, as doing all to his Church through the Covenant of Grace, through the Blood of Christ his only begotten Son; and the seven Lamps burning before the Throne, deciphering the seven Spirits, or the Holy Ghost with his Gifts and Graces, as *Rev. 1. 4.* more clearly in *Rev. 5.* there is a Book in the Hand of him that sat upon the Throne, which none was found worthy to open but the Lamb, that had been, as it were, slain, having seven Horns and seven Eyes, *vers. 6.* which occasioned the four living Wights, and twenty four Elders, to sing a new Song, and afterwards fall down and worship; but the top of rejoycing for all that was in the Book, and after all that should be done and suffered by, and for, and in Christs Church, (which they represented in that vision) it was this, which was the great enforcement of their joy while the World was to continue; And (say they, *vers. 10.*) *we shall reign upon Earth*; And that Subject, of such their reign there, after all their labours and sufferings of the Saints, as their time of refreshment, *Acts 3. 19.* and Sabbath or rest, *Heb. 4.* is largely treated of in sundry Particulars, in the 19, 20, 21, 22. the four last Chapters of the Book of the *Revelations*.

and that those things therein contained, must necessarily be understood of the State of God's Church upon earth, according to the series and order of the Book in the last times, and therefore were never yet accomplished; take into serious consideration the brief abridgement of Reasons and Testimonies following to that purpose.

1. The New Jerusalem is said to come down from God, *chap. 21. 2.* and not to ascend up, or be taken up unto God, as the Church Triumphant at the last day shall be, *1 Thes. 4. 17.* Christ will take the Church up to himself, *John 14. 3.* it shall not come down after the last

*I conceive the New Jerusalem that comes down from God, will be a kind of triumphant Church, consisting of the raised Saints, though in the thousand years, it be not fully glorified, yet perfectly sanctified and saved, Rev. 20. knowing in due season they shall be so glorified, as 1 John 3. 2, 3.*

*But all members of the faithful, in the natural life, shall walk in the light of that Jerusalem, the Mother of us all, Gal. 4. Rev. 21. 24. and accordingly the several Texts relating to either, are to be distinguished.*

Judgment to remain here. 2. The Church is said to be prepared as a Bride adorned for her Husband, *vers. 2.* Now the Church Triumphant, of all the Elect gathered together, is not a Bride prepared, but a Wife in marriage fully accomplished. 3. Because it is called a Tabernacle, a removing state, and God also said to be with men, and to dwell as in a Tabernacle with them; but concerning the Church Triumphant in Heaven, the manner of speaking is to say [*It is with God.*]

4. Because the Holy Ghost so strongly confirms this renovation of all things, avouching it again and again, *vers. 5. 6.* commanding to write, and assuring the words to be faithful and true, which needed not in so generally approved believed truth, touching the

State of the Church Triumphant. 5. Because *John* is made to ascend on high, to see this new City below him descending out of Heaven from God. 6. Because it is said to be measured, and that with the measure of a man, *v. 16, 17.* which sheweth it to be the Church on Earth, which is only measurable, and to be measured, *c. 11. 1. Zach. 1. 16.* but not the Triumphant in Heaven. 7. Because here is said, That Nations shall walk in the light of it, and Kings of the Earth shall bring their glory and honour to it, *vers. 23, 24.* yea the glory and honour of the Nations too, *v. 26.* But none can bring earthly glory and honour (for of such he speaketh) into Heaven above, to beautify it withal. 8. This seemeth not unreasonable (though something in the Letter carry our thoughts to a state of full perfection, *chap. 21. 4. & 22. 3, 4, 5.* because the like speeches have been used by the Holy Prophets aforetime, to set out the graceful and peaceful state of the Church, *Hu 65. 17, 18, 19, 25, & 60. 18, 20. & 25. 8. & 60. 21.* and yet further observe, after those

It is said, chap. 22. 7. These sayings are faithful and true, the Lord God of the Holy Prophets (who had spoken of old time) sent his Angel to shew unto his Servant John the things [which must shortly be done] which words, *shortly be done*, seem alwayes in this Book to note the state of the Church on earth.

Now for Testimonies in the next place: Some such thing is promised to the *Jews*, in the Books of the Prophets; which seem not yet to be fulfilled, but deferred till the seventh Trumpet be blown, when the Mystery of God shall be finished, as hath been declared to his Servants the Prophets; by which words it is clear, that all things in the Prophets are not accomplished, till this Book of the *Revelation* be fulfilled; for the Prophets have formerly spoken of this Mystery to be finished under the seventh Trumpet. Now that we may not wonder at the New *Jerusalem* here set forth, look unto the propheties of old, and mark what by them the Lord did promise unto the *Jews* after their captivity. 1. He tells them, They shall be brought back again to *Jerusalem* and to inhabit *Judea*, *Zach. 8. 7, 8. & 10. 8, 9. Isa 60. 10, 15. & 62. 10.* And this shall the Lord do, who shall cause Righteousness and Praise before all Nations, *Isa 61. 11.* 2. He will pour upon them the Spirit of Grace and Supplication, and they shall look upon him whom they have pierced, and they shall mourn for him, *Zach. 12. 10, 14.* 3. He will make them strong to overcome all their enemies, and they shall inhabit *Jerusalem* again, *Zach. 12. 6.* and build the old wailes; they shall raise up the former desolations; and they shall repair the waste Cities, and the desolations of many Generations, *Isa. 61. 4. & 58. 12.* and that by the help of strangers and their Kings, *Isa. 60. 10.* 4. Being so built, whereas it had been forsaken and hated, so as no man went thorow it, he will make it an eternal Excellency, and a Joy of many Generations, *Isa. 60. 15.* For, 1. Violence shall no more be heard in the Land, wasting war destruction within the borders, but her Walls shall be called, Salvation, and her Gates, Praise, *Isa. 60. 18.* The Sun shall be no more her light by day, neither for brightness shall the Moon give light unto her, *Isa. 60. 19, 20.* 2dly. All the people shall be righteous, *Isa. 60. 21.* and no Canaanite there, *Zech. 14. 21.* 3dly. Her Officers shall be Officers of Peace, and her Exaltors, Righteousness, *Isa. 60. 17.* 4thly. Her Watchmen shall never be silent, *Isa. 62. 6.* neither shall her Vision ever be wanting, *Isa. 59. 21.* But the false Prophet, and the unclean spirit shall be cut off, *Zech. 13. 2.* So as by this glorious and graceful state she shall be called by a new name, which the mouth of the Lord shall name, *Isa. 62. 2.* that is, *Hephzibah*, and the Land, *Beulah*; for the Lord would delight in her, and marry her: or *Jehovah* there shall be the name of the City, *Ezek.*



48. 35. 5thly, Harpers they shall be known by their People; and all that see their Seed and Off-spring, shall acknowledge them the Seed which the Lord hath blessed, *Isa. 61. 9. In holy People, the Redeemed of the Lord, ye shall say, and not for sake of us.* 62. 12. 6thly, The Gentiles and their Kings shall see her Righteousness and Glory, *Isa. 62. 12.* whereupon they shall come to her, *Isa. 60. 3.* and that with earnest desire, and high estimation of her; *Zech. 8. 22, 23.* and be joynted to the Lord, and becomte his People also with her; *Zech. 2. 12.* These Nations and Kings shall bring to her Sons and Daughters, *Isa. 60. 4.* and 49. 12. Enrich her mightily with abundance, and precious things, *Isa. 60. 6. 17.* She shall eat the Riches of the Gentiles, *Isa. 61. 6.* and suck the Milk of the Gentiles, and the Breasts of Kings, *Isa. 60. 16.* who shall be her Nursing Fathers, and Queens her Nursing Mothers, *Isa. 49. 23.* bringing her Presents and Gifts, *Isa. 60. 6.* and 45. 14. they shall fall down, and make supplication, *Isa. 45. 14.* they shall worship with their Faces to the Earth, and lick the dust of her Feet, *Isa. 49. 23. Zech. 14. 16.* Strangers shall be her Servants, *Isa. 61. 5.* Yea, such as will not serve her, shall be destroyed, *Isa. 60. 12. Zech. 14. 17.* She shall be a Crown of Glory in the hand of the Lord, and a Royal Diadem in the hand of her God, *Isa. 62. 3.* And this her Excellency shall never be changed, her days of mourning shall be ended, *Isa. 60. 19, 20.* Her Joy everlasting, *Isa. 61. 7.* For ever shall her Land be inhabited, *Isa. 60. 21. Zech. 14. 11.* For to the Lord is she married, *Isa. 62. 4.* who sweareth by his right Hand, and the Arm of his Strength, so give her no more over to her Enemies, *Isa. 62. 8.* At that day the Lord shall be King over all the Earth; and in that day shall there be one Lord, and his Name one, *Zech. 14. 9.*

Thus we see what glorious Promises are made to the *New Jerusalem*, when the Promises of the *New Heavens* and the *New Earth* shall be accomplished, with many other of the like nature: whence it may appear how strongly prepossession of prejudice against an Opinion, or Doctrine, may carry grave and otherwise judicious men away from the Way of Truth: sometime upon one advantage or other, as by Prescription, by Multitudes of wise, learned, or even good men (if they try not all things, to hold that which is good, (which was mine own late Error in this particular) or at least want of defecation of appendant Errors, cunningly by Satan affixed on this Truth: as we observed in ancient and modern seducements, not distinguishing between the Depravation and Corruption of that Truth, and Truth it self, which in its Original was pure and untainted (as in other cases many times) when the corrupt superadditions of men have long prevailed to mingle themselves with anciently untainted Truths, which when men can learn to view with un-

prejudiced

and adhere to with uninterested Affections, will soon appear to them in their native excellency.

But for the said *New Jerusalem*, the more I observe many places of Scripture, not only in the New Testament, and Revelations, but in the *Psalms*, the *Prophets*, and even the *Historical Parts*, the more I am minded thereof, from time to time. And besides, *Psal. 2. & 8. & 96, 98, 99.* which one mentions specially, I have taken notice of sundry others (since God hath opened my eyes, as he did *Hagars* of old, to see these refreshing Waters of Comfort) as *Psal. 89. & 50.* and divers passages in others, which seemed to tend that way, as *Psal. 146. 5, 6, 7, 8, 9, 10. & 148. 11, 12, 13, 14. & 149.* throughout; and those nine last Chapters of *Ezekiel*, which the Dutch Bible reckons like *Daniels*, to be Revelations of the Old Testament, which set forth things to be accomplished in the New (though they seem not to own the Opinion) yet sometimes again lay grounds of it. The second and seventh of *Daniel* speak much of Christs Kingdom, and many other places, too largely here to rehearse. The Spirit of God seems to me to have spoken so largely thereof, and in many specialties likewise to these purposes, and the things themselves seem so to approach, as evidently may appear from the Book of the *Revelation* of Jesus Christ, (the best Expofitor of the meaning of his own Prophetical Spirit) that it much concerns all Gods People diligently to search and examine all such Truths as he hath set down there for our now seasonable Instruction and Consolation, being sunk down near to the very dregs of the Worlds evil Times. And as our Saviour on Earth directed to search the Scriptures for Salvation; so now being in Heaven he directs his People to search them in this for consolation: And as then he said, *In Moses, the Prophets, and the Psalms, it is written of me*, for the former; so for this he not onely points out *Moses*, the Prophets, and the Psalms in the old Testament, but bath likewise taught the Apostles, the Evangelists, with many other persons divinely inspired in the New Testament, to give witness to these things; *Vide the* and lastly by his own wonderful, gracious, divine, though mystical *Revelation* to the beloved *St. John*, wherein very much is held out concerning his own Kingdom, and the *New Jerusalem*; and as it was when by the Ministry of Christ and his Apostles, the Doctrine of the Resurrection had been more cleared then in former times; yet afterward the Apostle *Paul* shews a further Mystery concerning the same, *1 Cor. 15. We Christs must (saith he) all be changed, though not all dye*; so many things are still Mysteries to us, concerning both the *New Jerusalem*, and the Resurrection, though concerning both, our Saviour in his Revelation hath last super-added greater further Discoveries in both, than any were before,

at least in evidence and cleanness : yet how are the eyes of the  
 with-held from discerning these things ? and in great part it is like to be  
 so to all, save to them to whom it is given to know the Mysteries of the  
 Kingdom of God, which he uses to do, as Christ himself informeth us,  
 to Babes and Sucklings, when they are hid from the Wise and Prudent,  
*Mat. 11. 25.* and therefore to be humbly and faithfully sought : And  
 though the Apostle *Paul* concerning the Jews general Conversion, had  
 discoursed largely in the ninth, tenth, and eleventh Chapters of the  
 Epistle to the *Romans*, yet still he reckons that Doctrine mystical, *v. 25,*  
*&c.* Let all such therefore as are of truly Christian Spirits, wait upon  
 God, as by other means, so by faithful and earnest Prayer to the true  
 Teacher of his own Mysteries, as may appear requisite in a matter of so  
 great importance, concerning all Gods faithful People, who seem to  
 have their peculiar interest therein, *Rev. 3. 21.* and *20. 4, 5.* and *10. 18.*  
 which is incomparably greater and better for that thousand years, then all  
 the Crowns, and Scepters, and Kingdoms of the World (not improved  
 in Christs service) in the mean time.

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*Part of a Letter dated May 20. 1664. tending to the opening of the seven  
 Seals, Trumpets, and Vials, with the Order of their Times ; useful for  
 such as are unacquainted with Revelation-Mysteries ; with some Additions  
 to the like purpose.*

**T**He first six of the seven Seals, are the first Times after the giving  
 of the *Revelation* to *St. John*, towards the end of the first Centu-  
 ry, or first hundred of years after Christs coming in the Flesh ; the  
 which said six Seals reached to the time wherein *Constantine the Great*  
 shrew down the Heathenish Idolatry in the *Roman Empire*, about the  
 year 320. after Christ ; they are set down *Rev. 6.* But out of the se-  
 venth Seal proceeded the Seven Trumpets, whereof the six first con-  
 tain all the ensuing time of the *Roman Empire*, both Christian and An-  
 tichristian ; and the seventh Trumpet will begin at

*Vide, Paper of* the ruine of Antichrist, and continue, as some  
*Decemb. 7. 1664.* conceive, to the last day of Judgement, or rather  
*where divers Rea-* to the beginning of the thousand years. The first  
*sons are given for* four Trumpets (which are reckoned the milder  
*v.* miseries upon that World of the *Roman Empire*)  
 contain somewhat above two hundred years after  
*Constantine, Rev. 8.* When the *Goths, Vandals, Huns, Almans,*  
*&c.* by degrees took away the Emperour, who was he that letted the  
 revealing

revelation of *Antichrist*, spoken of *2 Thos. 2*. The other three Trumpets, called the [*Va, va, va, Tuba,*] or three Wo-Trumpets, *Rev. 8*. last *vers.* are as follows; The first Wo-Trumpet, or fifth Trumpet, is conceived to begin *Anno Domini* 622. according to *Helvicus*, when those Locusts out of the bottomless Pit, *viz.* the *Saracens*, subdued and over-ran, one half of the *Eastern Roman Empire*, bringing in with them that horrible Imposture of *Mahometism*, *Rev. 9*. first part of the Chapter, which continued till about *Anno Domini*, 1300. When the second Wo-Trumpet or sixth Trumpet is conceived to have begun, when the *Turks*, the other *Mahometan Locusts* overcame the *Saracens*, and overcame likewise the other half of the *Eastern Roman Empire*, *Rev. 9*. latter part of the Chapter, which Trumpet will end with the utter perdition of the last Head of the *Roman State*, *viz.* the ruine of the *Pope-don*, being the Feet and Toes of the Image expounded by *Daniel cap. 2*. And for the state of the Church, contemporary with these contained in the little Book in the Angels Hand, *Revelations* 10. after a short Chronological Table (as it were) of both Prophecies, *chap. 11. to vers. 15.* and thence to the end of the Chapter, a short Relation of the sounding of the seventh Trumpet and state of the World, then and thence forward (as after follows.) The first Contemporary State of the Church is set down, *chap. 12.* containing the *Primitive times*, till *Constantine*, and the *Dragons* flood of *Arrian Persecution*; from those times, till the *Womans*, the *True Church* her flight into the Wilderness, not long after the Year of our Lord 400. when its probable the Date of the Beast began, the false *Apostatical Church*, when the *Western* last Head of the fourth Beast, which had received a deadly wound, was again healed, set forth by two Beasts, *chap. 13*. The first having seven Heads and ten Horns, deciphering the Politick State; the other with two Horns like a Lamb, and speaking like a Dragon, the *Ecclesiastick State* thereof, whose time is forty two months, the same with the Lord Christ's two Witnesses prophesying in Sackcloth, 1260 dayes of years, *Rev. 11.* and the *Womans*, the *True Church*, her abode in the Wilderness, for a time, times, and half a time, as *chap. 12. 14.* where the Lord's said Witnesses nourish her to the end of the said time, and last period of the sixth Trumpet, under which most (if not all) of the seven Vials, the seven last Plagues, *Rev. 15. 16.* are poured out upon the Beast, the *Popish State* and Church, to the utter destruction thereof, whilst the 144000 followers of the Lamb stand with him upon Mount Zion, *Rev. 14.* harping with their Harps, and singing, as it were, a new Song before the Throne, and the four living Wights, and twenty four Elders, who

who are excellently described, *ver. 4. 3.* till all the Angels had their  
Messages, and the Son of Man that sat on the white Cloud, had thrust  
in his sharp Sickle several times, at the request of the last Angels, to  
reap the Harvest & Grapes of the Earth fully ripe, to the end of the *chap.*  
Which Angels seem contemporary (if not the same) with the seven  
Angels pouring out the seven Vials, *chap. 16.* particularly set down;  
And it seems probable that the sixth of those Vials is now pouring out  
by the *Turkish Army*, drying-up the great River *Euphrates* of the *German*  
Emperors Dominions, and forward towards *Rome*, whereby the main-  
tenance, honour and defence of the Popedom hath been long upheld  
and conveyed to it.

As the great River *Euphrates* was useful unto  
old *Babylon*, until the great Army of *Cyrus*, having turned the waters  
another way, passed thotow the Channel thereof into old *Babylon*.

Or, if by such means, with others, as by the conversion of some, and  
plagues and confusions in others, the *Turky* Dominions, as the great  
River *Euphrates* shall be dried up in the issue, to make way for the *Jews*,  
the Kings of the East, to come into *Palestine*; yet so it will be, the sixth  
Vial upon the great River *Euphrates*, and it may not improbably be true  
of both. The seventh Vial will end the Popes Being, and all evil Do-  
minion, being poured upon the Air, where the Prince of the power of  
the Air hath so long prevalently ruled, which is called *the end of the se-*  
*cond Wo*, *Rev. 11. 14.* at the end of which the seventh Trumpet will  
found, which is called *the Wo-joy Trumpet*; first, bringing for the most  
part destruction to the Wicked in the World, and likewise bringing in  
great happiness to God's faithful People following in the *thousand years*,  
*Rev. 20.* and other things concerning the *New Jerusalem*, and the con-  
temporaries therewith in the two last Chapters of the Book of the *Reve-*  
*lations*: Concerning which state of things in the Church (then) I con-  
ceive the not distinguishing between the seventh mystical Trumpet, and  
the last loud-sounding Trumpet, *1 Thess. 4. 16.* is the occasion of some  
misapprehensions of some things to be in the said *thousand years*, which  
are also an occasion of stumbling to many, as to the matter of the Do-  
ctrine of the Kingdom of Christ upon Earth, whence the great and sud-  
den change of all the Faithful is apprehended to be at the beginning of  
the seventh mystical Trumpet (which I conceive from the Apostle's  
words) will not be until the other loud-sounding Trumpet, above a  
thousand years after, at the last Resurrection and great day of the last  
general Judgment at the end of the World, *1 Thess. 4.* which will fol-  
low the last attempt of the Devil by *Gog and Magog*, *Rev. 20.* at the  
end of the *thousand years*; at which great sudden momentary change, in  
the twinkling of an eye, at the Voice of the Archangel, and sounding  
of



of the said Trumpet, both all those that were raised at the beginning of Christ's Reign, or all along the thousand years, as learned *Mede* conceives; and all the Faithful that are found alive at last on Earth, must then pass through that momentary change, and be wrapt up with the Faithful likewise, then raised to meet Christ in the Air in a glorious condition: For, though such as were raised before in the beginning of Christ's Reign, were before in an excellent state in regard of their bodies, suitable to what Christ's was in before he ascended unto the Father; yet then it seems probable they will be more glorious bodies, than formerly mortal eyes could endure to behold: therefore saith the Apostle *Paul*, 1 Cor. 15. 51. *We shall not (then) all sleep, but we shall all be changed*, both living and dead: All be changed both living and dead, or raised before, namely, all that are faithful; and he repeats it again, the more strongly to ascertain it, *ver. 52.* latter part of the verse; *for the Trumpet (saith he) shall sound, and the dead shall be raised incorruptible, and we shall be changed.* It seems also necessary that there be a distinct consideration of the state of such as are of the *New-Jerusalem* come down from Heaven, which seems to be the City, whose Maker and Builder is God (as it is said) *Heb. 11. 10.* which is again said; *ver. 16.* to be prepared by him for the faithful Fore-fathers that dyed not, having received the Promises, *ver. 13.* who without us will not be made perfect, *ver. last,* *having all dyed in Faith*; which is probable to be meant by our Saviour, when he calls it, *the City of the great King*, *Mat. 5. 35.* where his Deputies, the twelve Apostles, shall sit on twelve Thrones, judging the twelve Tribes of *Israel*, *Luke 22. 30.* on whose twelve foundations of the Wall thereof shall be written the names of the twelve Apostles of the Lamb, *Rev. 21. 14.* and seems to be the chief mansion-place of the blessed, holy, then raised Saints, having part in that first Resurrection, wholly then freed from the second death, *Rev. 20. 6.* upon which the Glory of the LORD will then eminently shine continually, to the eclipsing of the glory of the Sun and Moon, *Isa. 60. 19.* *Rev. 21. 23. & 22. 5.* *Very glorious things* (saith the Psalmist, in a prophetic rapture) *are spoken of thee, O City of God*, *Psal. 87. 3.* (as is observable in that whole *Psal.*)

Again, the (then) happy estate of the converted and reduced twelve Tribes of *Israel* and *Judah*, those two sticks united into one, *Ezek. 37.* together with the converted *Gentiles* in their fulness then come in, *Rom. 11.* who together with very large endowments of inward spiritual Grace, and therewith abundance of temporal prosperity, which the Prophets largely spake of, with very much exemption from the evil of sin and suffering, when Satan is bound, the Churches enemies destroy-

ed, or subdued and brought under; which happy estate they and their posterity will successively enjoy through all the Generations of the said thousand years, according to the Prophecies or Promises, *Deut. 30. ver. 1 to 11. Isa. 61. 9. The Seed which the Lord hath blessed, Ezek. 37. 25. They and their Childrens Children for ever, and my Servant David, that is, Christ the Messiah shall be their Prince for ever, Isa. 59. last. Deut. 4. 30, 31. with many texts more; and which were theirs, not in a mortal, (that is) a changeable condition from a natural life, by some removal or Translation; as otherwise they should have no Seed or Posterity to enjoy those many Promises all the thousand years, so neither should they at last be lyable to any evil attempt of Satan, and wicked men, called, *Gog and Magog*; (though by gracious Promise, such as live at that last Period of time, are secured from the evil even of the attempt likewise) Many other things the holy Scripture seems to hold forth, in reference to the differing state of the naturally living, and the Saints raised at the beginning of the thousand years; and as for the restitution of all things, in respect thereof, without Scripture-Warrant, why look we for any more than Gods removing the Curse? as the inflicting that from the Fall hath been the efficient Cause of all that Bondage that hath been ever since upon the Creatures, held on by the means of Satan, till then when he shall likewise be bound. Thus in such a way, if the distinction between the last mystical Trumpet, and the last said sounding Trumpet, and the state of the raised Saints, and such as then will remain in their natural Life, be well observed, it may greatly make way for the clearing by degrees (by the help of Gods Word and Spirit) many excellent Truths respecting these things, wherein much caution and moderation will still be very useful and necessary in what things are not clear and evident, &c.*

Decemb. 7. 1664.

*This Paper sent upon occasion of a Book, to be perused, not having the right Series or Order of the Book of the Revelations; and is added here as a Supplement to the former Letter.*

**A**S for the perused Author, he was manifestly a man of great Abilities, Worth and Piety, as is evident from his grave, judicious, and truly pious Determinations, Discourses, Cases and Treatises of several Subjects, and many Expositions along that large Book of his upon the Revelations; and first, more particularly in the most things handled by him on the three first Chapters to the seven Churches of Asia, and

on

on the fourth and fifth Chapters, setting forth the Glory of God the Creator, and Christ the Redeemer; But as for the right series of things, following in that Divine Book, he appears not to have attained the right Key, so far as I can, by the guidance of God's Word and Spirit (as I believe) with such other helps, which in special mercy have hitherto been afforded me, discern; and to this purpose I shall endeavour by his Grace to set down some brief hints of Differences between him and others, which upon the former accounts I much rather approve of, as namely of judicious *Made*, and some others since him, yet living; though haply in some things I may differ from all; yet I conceive Light and Darkness may so thereby the better discover themselves and illustrate each other, that who so, like the Noble *Berrians*, shall search the Scriptures answerably, concerning what shall be set down, may probably find whether all these things be so: for as no mans eminency should lead us into error, so no mans meanness should make us neglect or despise the Truth he tenders, especially the Divine and Heavenly Truths which God hath set forth in his Word, for the true Comfort and Edification of his Church; I shall briefly, for what is past, give onely some hints of both, for the most part referring to a former Letter to such purposes, dated, *May 20. 1664.* which this Paper may be a supplement unto; but haply somewhat more largely of what is to come, as God shall direct and enable me, whose assistance, I must confess to his Glory, I have formerly experimentally found.

First then, What this Author understandeth in the Seals, That the Horses signifie the Church, and the Persecutions thereof along the Primitive Times, seem to me more aptly otherwise to denote with Mr. *Made* and others, the dispensations of God in the world, (as in *Zach. 1. 10.*) both towards the Church and others with whom they had to do, namely the *Roman Empire*, called the *dyxupia* in the New Testament; and though both the Books of the Seal-Prophecie, and the little Book, *chap. 10.* speak much in some sort of both, yet each chiefly relates to one, as namely the Seal-prophecy for the most part to the Empire, and the Book-prophecies for the most part to the Church, as after may more by Gods assistance appear; which is to be observed until the Empire and Church become one under Christ's Kingdom, in the time, or haply after the time of the seventh Trumpet.

Therefore after the Lamb Christ Jesus had received the Book at the Hand of him that sat upon the Throne, *chap. 5.* in the Chapter following, *John* heard the thundring Voice of one of the Beasts, saying, *Come and see*, when the Lamb opened the first Seal; where he beheld a white Horse, and he that sat on him had a Bow, and a Crown was given to

him, and he went conquering, and to conquer; denoting the dispensations of God's Grace in the world through Jesus Christ, who received of the Father this Book of *Revelation* of the things concerning the Church and her Enemies, and hath all power to fulfil and execute them accordingly here; first, set forth by the *white-Horse*, so tendering Peace by the Preaching of the Gospel, which like a Bow, shoots out Arrows, (as *Psal.* 45.) piercing the Hearts of all sorts it is sent unto, and by which Christ will be Victorious and Glorious, &c. and therefore in the sending abroad of this Gospel, he goes conquering of all sorts thereby, and to conquer and subdue all such as shall oppose and persecute it. This hath been his design ever since this *white-Horse* was sent abroad, guided by that Rider; and this is and will be pursued till he fully have the *Crown of Victory*, when his Enemies shall become his Foot-stool, *Psal.* 110. at the day of the glorious appearing of the great God, and our Saviour Jesus Christ, *Time* 2. 13. to begin, at or about, the destruction of Antichrist, *2 Thess.* 2. 8. when he will come with Clouds, *Rev.* 1. 7. and when all Families of the Earth shall mourn, seeing the Son of man coming in the Clouds with Power and great Glory, *Mat.* 24. 30. and 26. 64. of which design the Spirit of God, by the Holy Prophet, speaketh eminently, *Psal.* 45. 4. saying, Ride on in thy Majesty because of the VVord of Truth, of Meekness and Righteousness, viz. to subdue unto his Obedience by conquering; and his right Hand will teach him terrible things, by conquering and subduing his Enemies, and such as withstand him: And this in all parts of the *Revelation* will be evident; for persecution will follow the Gospel, as the Shadow the Substance, so long as the Seed of the Serpent and the Seed of the VVoman have their abode together in the world: and therefore, in this Book, in the following Seals, God seems thereby to manifest what dispensations he would shew towards such persecuting Enemies in all the following Seals and Trumpets, till that time of eminent victory and conquest, begin to be manifest unto men in the VVorld at the foresaid Period, for the great comfort of his Church to be believed from his VVord, and which should be applied daily for the warning of wicked men if they will be admonished. Mr. Mede doth very appositely apply the *Red, Black, and Pale Horses*, to such purposes in the three following Seals, observing from the Histories of the Primitive times how they were accomplished; and (as likewise Mr. Fox observes remarkably) that after the *Roman* Governours had rejected the offer of receiving Christ, and that *Satan* had engaged them in Persecutions, above thirty of their Emperours successively came to untimely deaths; but how such Judgements of Sword, Famine, Pestilence, followed one another upon the Empire, and some-

times all together besides, as may be observed from the first, second, and third Seals, but especially from the fourth, as more particularly is set down by the aforesaid Mr. Mede.

I would therefore have observed in the fifth Seal the remarkable different dispensation of God, when most of the ten Persecutions had raged, and sent home such multitudes of believing Christians to blessedness by their sufferings; that by the opening of that fifth Seal, is signified to the Church how God was mindful of the Blood of the Martyrs, by the crying of the Souls under the Altar, for revenge; not that they in Happiness then did complain, or so did really cry for Vengeance, but that God looked upon what had been done to them, as an occasion whereupon he would revenge them, but yet not presently, but after their Brethren, which should soon after suffer as they had done, had been likewise killed; which seemed to have been fulfilled in the Tenth Persecution under *Dioclesian*, and Others, which continued ten years together, which probably was the ten days Tryal and Tribulation formerly spoken of, *Rev. 2. 10.* And accordingly in the sixth Seal came the great Earthquake, when the Sun became like Sackcloth of Hair, and the Moon like Blood, and the Stars fell, and the Mighty men hid themselves in the Caves of the Earth, when the wrath of the Lamb was two ways manifest: first, In dethroning the Dragon, and casting him down to the Earth, in abandoning the Heathenish Idolatry: and secondly, By cutting off his Instruments, the-then-wicked Rulers of the World, by the means of that Reforming Victorious Conquerour, the Emperour *Constantine the Great*, when God's hand was so heavy upon *Dioclesian*, *Maximianus*, *Galerius*, *Maximinus*, *Maxentius*, *Licinius*, and many Governours under their Command, with their Armies; and particularly on *Ponticius*, *Culianus*, *Theotimus*, with many others, as Stories testify.

And afterward by taking away by degrees the Seat and Throne of the former Beast, who received afterward the deadly wound, upon which the Dragon had so prevailed before to persecute the Saints, as appears in the Trumpets following, which proceeded out of that seventh Seal; all of which sounded their several Wrath and Judgements against it, till it went into utter perdition under every form, both East and West.

But before the execution of that Wrath, God would (*Chap. 7. & Rev. 7. 14.*) have both his 144000's of the Faithful, sealed, where those Trumpets Blasts should come, who should be saved from the spiritual mischief of them: and after the sealing of those 144000, *Cap. 7.* are an innumerable company of *Palm-Bearers*, of all Nations and Tongues; which the said Author rightly conceives to be the great confluence of Christians.



Christians, when the Jews, with the fulness of the Gentiles, shall come in, which will (I doubt not) be in the time of Christs powerful Reign, (for this is the course observable in this Book, (as may hereafter be more manifest) that the Spirit of God first setteth down what Blessedness shall ensue the sufferings of his People, before those sufferings come) Now I conceive (with a Learned Author now living) that these 144000 sealed Ones, *Cap. 7.* are another from those 144000, *Cap. 14.* for which he gives divers Reasons, shewing those in *Cap. 7.* were to be preserved in the Greek Church, in the Eastern Empire, and that from the fifth and sixth, and the part of the seventh Wo-Trumpets that might fall there, as to what evil might there fall at the begining of the sounding thereof; which said sealed Ones are specially to be preserved and secured at the entrance of the fifth or first Wo-Trumper, by the *Saracen Mahometan* Locusts, *Cap. 9. 4.* and so it is to be noted (which I also adde) that the blasts of the first four Trumpets, being the milder miseries on the Empire, were stayed (*Rev. 8. 1, 2.*) until much Incense was offered by Christ, with the Prayers of the Saints, that they might be accepted, where those four Trumpets took effect, namely upon the Western part, from the time the barbarous Nations came in there, for the most part till he that letted, as the Apostle speaks, *2 Thes. 2.* should be taken away in the West (as he was there first) to make room for Antichrist, to whom the Dragon by degrees gave his Seat, and Power, and great Authority: And that the 144000 were to arise out of the Greek Church, *viz.* which were sealed, *Cap. 7.* Some of the said Authors grounds are further, namely, That the Angel that would have the four Winds stayed till they were sealed, is said to arise out of the East, and the evil of the Wo-Trumpets was to fall upon the East chiefly; and that if those sealed ones, *Cap. 7.* be not of Christians in the East Church, in the times of the Wo-Trumpets, there is nothing spoken of them in all the Book of *Revelation* remarkable, which have so long been under such sad tribulation; and their being said to come out of great tribulation, doth more fitly seem to decypher out the Christians of the Greek Church, than any others under those Trumpets: To which I may adde, as being of the same Judgement, That they are further described to have specially washed their Robes in the Blood of the Lamb, whom they would not leave for *Mahometan* Impostures at the highest Price of Fears or Favours, and seem to differ from what is set down of those 144000, *Cap. 14.* with the Lamb in Mount *Sion*, having their Fathers Name in the Forehead; which seems to be in the Western Church, preserved in the darkness of Popery from spiritual ruine by Antichrist, who are called there, *The Followers of the Lamb wheresoever he goeth*, keeping close to him, and not turning into the

the Beasts by-ways and thickets, though he pretended never so much to be the Lambs Deputy, and Vicar-General on Earth; and they are said to be *Virgins*, which denotes their avoiding of Antichrists Idolatry; and have no guile in their mouths, to pretend for Christ, and follow Antichrist; with other particulars observable, *Cap. 14.* which seem to set them forth to be the sealed ones in Antichrists Dominion, rather than in the East parts, where *Mahometism* prevails, &c. and therefore the four Angels stayed their four Winds while the former 144000, *Cap. 7.* were sealed, which seems to signifie they were not to be within the reach of their four first Trumpets, that for the most part fell upon the Western Empire, till that Seat of the former Beast was taken away, and preparation should be made for the new Beast, the Dragons next Substitute, to whom he after gave his Seat, and Power, and great Authority, *Cap. 13.*

For by the first Trumpet, *Rev. 8.* seems to have been weakened the Dominion of the Western Empire, by the incursion of the barbarous Nations; by the second, the great City or Mountain sacked or burnt; by the third, the Emperour in the person of *Augustulus*, the last of that Order there, utterly taken away, being plucked out of his Throne; and in the fourth, the light and glory of all that Kingdom formerly, by taking away their ancient Senate, by means whereof *Rome* had so long shined so glorious with all her Lights in that Orb before, was wholly extinct: but in the fifth, or first Wo-Trumpet, (*Rev. 9.* to vers. 11.) Gods Dispensation seemed very evident (not in respect of Antichrist, as the fore-mentioned Author conceived) for all the particulars *Chap. 9.* to the 11th verse, seem better to agree to the *Saracens*, than to him. [*Vide Notes of the Bible on that chapter, and the Sober Guests, &c. with others.*] But against the spiritual hurt, falling on the one part of the Eastern Empire by the Incursion and Conquest made by the *Saracens*, some of those before sealed, *chap. 7.* were preserved as by means of the two Wings of an Eagle, spoken of *chap. 12.* on that part where the *Saracens* settled; and after on the other part, which the *Turks* took away, besides what the *Saracens* formerly had; as likewise that Woman, the Church, had her other Eagles Wing in the West, that Eagle denoting the *Roman* Empire after *Constantine* had built *Constantinople* in the East, dividing the Empire into two parts in East and West; and the Eagle, with her two side-wings, being the Ensign thereof: upon which advantage, the Woman, the true Church, fled into the Wilderness, *chap. 12.* about the end of the second Trumpet, or beginning of the third, (when probably Antichrist had his rise, with his ten Kings, or Crowned Horns, soon after the beginning of the fourth Century; from which time the said Woman, the Church, hath been sed by her true Pastors, the two sackcloth-

sackcloth-Prophets, in her Wilderness-condition, which she is shortly to come out of. But on the other part, that said Woman, the Church, brought into the East by the other Eagles wing of the Eastern Empire, before into her Wilderness-condition, or rather miserable bondage and great tribulation, being cast under the stroke of *Mahometan* Tyranny by the prevailing of the *Saracens*, at the beginning of the fifth (or first Wo) Trumpet, about the year of our Lord, 600. or not long after: who then (I say) began to bring her into her great tribulation in the East on one part, wherein she so continued until the second *Wo-Trumpet* under the *Turk*, about the year of our Lord 1300, by whom the other part of the Eastern Empire was subdued utterly, and *Mahometism* likewise prevailed wholly over that formerly famous visible *Greek-Church*, &c. only the said 144000 of *sealed ones* have been and are still wonderfully preserved amongst them; and even of late, anno 1629, or thereabouts, an excellent Confession of Faith, sent from *Constantinople* by *Cyril* late Patriarch there, well approved by judicious men amongst us, as an evidence of the abiding still of such poor, persecuted, oppressed souls in those parts, whose great tribulation, (spoken of *chap. 7*) for about a thousand years now past, and still are like to be under the *Turk* for his day, and week, and month, and year, as Mr. *Mede* computes them, his three hundred ninety six years, be expired.

Now when the Spirit of God (as seems probable) having set forth the Wrath and Judgment upon the very seat of the former Beast in the seasons of the six first Trumpets, both East and West, where in their order they fell; the greatest part contemporating with Antichrists Tyranny, both which should be finished at the beginning of the seventh Trumpet, whereby the same Spirit of God seems to lead us by the hand (as it were) to the borders of Christ's glorious Kingdom upon Earth, approaching upon the beginning of the seventh Angels sounding, *chap.*

ad General  
Prophecy,  
Rev. 10.

11. He then, in the little book, *chap. 10.* begins again with the affairs of the Church more especially, having set forth God's dispensations in respect of the Empire, both while it was *Draconized*, and after it had been *Christianized*.

Which little Book when *John* had eaten up, he is told by the mighty Angel of the Covenant, that he must prophesie again before Peoples and Nations, and Tongues, and Kings, so that they might have advantage to know these Prophecies, had they enquired, as he had so prophesied: for as it was otherwise of them, so it was before them; and as he had done it in one respect before, (namely) of the Empire, wherein the Church had her being, so he should do it again in another respect, namely of the Church, who had her being there: but chiefly  
under

of the Lamb to arise, *chap. 14.* Therefore after the Table of the Times in part of *chap. 11.* to *ver. 17.* wherein we may see, *ver. 1.* a description of the state of the Primitive Times; in *ver. 2.* her state in Antichrist's forty two months; and *ver. 3.* the true Churches state, in regard of the most eminent part of it, namely of the Two Witnesses, her Pastors, their thousand two hundred and sixty dayes of years, who should feed the Woman in her Wilderness-condition, and stand on Christ's part against Antichrist, powerfully and successfully, till about the time of finishing their Testimony, to *ver. 7.* and then what should befall the Beast upon his last War against the finishing Witnesses upon their Resurrection and Ascension, after the Beast had killed them, to *ver. 17.* where is the ending of the second Wo, and thereupon comes in a short abridgment of the seventh Trumpet, containing the great Changes of the Affairs of the World & of the Church, namely, evil to the wicked World, but happy to the true Church: and this excellent Abridgment seemed needful, in regard of the great concernment of all sorts, to understand this, as of main use to the whole Book. Again, the foresaid Author faileth in not distinguishing between the first War the Beast makes against the Saints and Servants of Christ, wherein he kills and prevails, whereupon all the World wonder after the Beast; and the second War against the Witnesses, which is dismal and fatal to himself, as Mr. Mede well observes; and hence the said Author reckons the Witnesses slain above an hundred years ago, and so passeth without taking notice of the last finishing Witnesses, as then counting the Beasts forty two months expired, reckoning the Vials in the seventh Trumpet before the second Wo be past, or almost any thing of the Beasts ruine begun; which work the Angels that have the Vials are to begin and finish, as Mr. Mede and others judge upon considerable grounds, &c.

But in *chap. 12.* is begun the story of the new Prophecy of the true Church in the Primitive Times, which is there represented by a Woman clothed with the Sun, and having the Moon under her feet, and upon her head a Crown of twelve Stars, whereby was described the excellency of the Primitive Church of Christ which soon contested with the great red Dragon and his Angels, till she by Faith and Prayer obtained the Man-child, *Constantine* the reforming Emperour, by whose means God cast down the great red Dragon from his heaven upon earth, together with his Angels, by which means the Woman had two wings of an Eagle given her, to flee into the Wilderness for a time, times, and half a time; but before her flight into that retired hidden condition, the Serpent cast out his flood of abominable Heresies, chiefly against the Per-

Took of the *Holy Trinity*, by *Arrian*, *Savonarola*, &c. &c. &c.  
 there, to have carried her away thereby, which took up probably al-  
 most an hundred years before her time; times, and half, with *Anti-*  
*christ* 42 months, took place; all which time from *Constantine*, the  
 forementioned Author reckons within the date of the Beast; and conse-  
 quently he ends it as much too soon, as may further appear; and yet  
 for the Earths opening her Mouth, and swallowing up of the Dragons  
 flood of Heresies; what he objects against the usual opinion, to wit,  
*That it was not the incursion of the Barbarous Nations, because some of them*  
*favoured Arrianism*; the same might likewise be objected against what  
 he sayes of the visible Professing Rulers to be the Earth then opposing  
 those Errors in many Councils, though they favoured Superstition, and so  
 might be accounted the Earth; but to that might be answered, amongst  
 them were many in those times good and Orthodox men about the  
 fourth Century, and yet (perhaps) more fitly it might be applied to  
 the Bishops of *Rome*, and their party, that in those times, to get to  
 themselves prebeminence, did take upon them to end differences in  
 Religion, and became in a sort famous thereby, getting honour and  
 credit among men thereby, and being to be the Beast out of the Earth,  
 asking for earthly ends, the Earth might be said to help the Woman, by  
 withstanding errors against the *Sacred Trinity*, yet promoting superstition,  
 &c. and so might swallow up the flood.

Rev. 14. Concerning the two Beasts in the thirteenth Chapter, the said Au-  
 thor is very excellent, full and clear, above any I have seen, if he had  
 timed their rising rightly, onely he seems to confound the number of  
 his Name, *vers.* 17. with the number of the Beast, *vers.* 18. whereas  
 the first denotes evidently the remotest sort of Antichrists followers,  
 that only may be reckoned or numbred amongst his party, which were  
 to be in the last dayes, as they are described by the Apostle, *2 Tim.* 3.  
 1, 2, 3, 4, 5. when others of the Beasts party come in the latter times,  
 which forbid Marriage, and command to abstain from Meats, &c. *1 Tim.*  
 4. 1, 2, 3. But the number of the Beast, *vers.* 18. belongs to the Beast  
 himself, concerning the Exposition whereof, he giveth a probable con-  
 jecture of his many errors, as the *Sober Guests* and others produce many  
 more, which learned and industrious men have observed, and particu-  
 larly opposing the Beasts number, to the 144000, or the measure of  
 the Holy City; and I conceive the considering, it as *numerus Termi-*  
*nans*, as *Dan.* 5. may be more considerable then many think, as was  
*Antichrist* in another consideration, setting out what Country man *Anti-*  
*christ* should be, and what Language he should use in his Laws and Wor-  
 ship, wherein I conceive the wonderful Divine Wisdom of God is  
 much.



to exercise the several gifts he hath given to several men, several ways, to have their apprehensions agreeable to truth, and considerable in reference to this manifold monitrous Beast, wherein they are to be found in one respect or other; and so the largest comprehensive sense is like to prove the true sense, and many of them, to be acknowledged real in such a strange compounded Creature of many, as he is described *Dan. 7.* And in this Book, *chap. 14.* is conceived by judicious men upon considerable grounds, to be contemporary with the two Beasts, setting out the opposite state of the *true Church*, in the same time, not successive (as this Author takes it) though the Beasts ruine is therein more fully described; yet he hath many considerable things against and concerning *Antichrist* in this Chapter; and likewise, he is very excellent upon the seventeenth and eighteenth, being a like subject, to prove the *Pope* to be *Antichrist*.

But for the particular Vision concerning the Vials, *chap. 15, & 16.* which appears to be a larger *explication* of what was spoken of *Antichrist's* downfall and ruine in the latter part of *chap. 14.* As the seventeenth was an explication of divers things concerning the *Antichristian Church of Rome*; and the eighteenth, a special Vision of the terrible, sudden, irresistible and cursed destruction and desolation of *Rome* about the sixth Vial, after which (probably) will succeed the conversion of the *Jews*, and the *Armageddon-Battel*; of which he hath many profitable notes upon *chap. 19.*

But for the beginning of the seventh Trumpet, at the beginning of the pouring out of the seven Vials, and placing so many of the Vials, after the time wherein the thousand years (*chap. 20.*) is begun, and making the casting of Satan into the Lake, after the Battel of *Gog and Magog*, *chap. 20.* to be the seventh Vial, I conceive to be much differing from the sense of the Scripture; and for that the seven Vials are called the *seven last Plagues*, which phrase is the same in sense with the end of the dayes, *Dan. 12.* both setting forth the period of wicked Monarchy, when the Feet and Toes of the Image he saw before, are wearing out toward the expiring of the *Roman Monarchy*, and are both spoken of the Beasts ruine, and poured out to accomplish it by degrees, which the last Vial finisheth, and reach no further; and in this sense learned men understand the Oath of the Angel of the Covenant, *chap. 10.* *That time should be no longer*, viz. to that wicked Dominion; for thenceforth was to begin a new VVorld, as after *Noah's Flood*, wherein Christs Glorious Reign on Earth should take place in an eminent manner, for then the Scene of the World will be visibly changed, the old

being ended, and the war begun, wherein a long time shall be re-  
 ceiv'd, whose Officers shall be Peace, and his Executors Righteous-  
 ness, as the Prophet foretold; &c. then will come in that *happy* *millen-*  
*niary* that world to come, *Heb. 2. 5.* but the Vials are the last Plagues, be-  
 cause they at last dispatch and rid *Antichrist* and all his supporters out of  
 the Earth; neither are any such Plagues suitable to, or seasonable in  
 the state of things in the said thousand years, while that happy World  
 remains, and the Kingdoms of the World; become the Kingdoms of  
 our Lord, and of his Christ; which this Author applies to the time of  
*Luther*, which he judges to be the beginning of the Vials (I conceive  
 unwarrantably) when he thinks the Witnesses were slain, *chap. 11.*  
 not distinguishing of the former and last slaying, as we observed.

*Grounds of the Doctrine of Christ's Kingdom on Earth, throughout the whole  
 Book of the Revelations.*

**A**Nd here I shall take occasion to hint what I have all along obser-  
 ved this Learned and Religious Author to have been defective  
 in; namely, as one not owning the Doctrine of the Glorious King-  
 dom of Christ to come on Earth in the thousand years, *Rev. 20.* That  
 he passeth over many things in the Book of *Revelation*, which evidently  
 respect that time, without observation; as first, in the Epistles to the  
 seven Churches of *Asia*, wherein those promises are set down again, re-  
 peated, *c. 2. 1, 22.* concerning the *New Jerusalem*, many of which are evi-  
 dently incompatible to any other state of affairs, but of that time, as to  
 have power over the Nations, *chap. 2. 26.* to receive the Morning Star,  
 and to eat of that Tree, whose Leaves shall be for the healing of the  
 Nations; to sit on a Throne of Christ distinct from his Fathers Throne,  
*chap. 3. 21.* and to have a Name written of the *New Jerusalem*, which  
 comes down from Heaven; which are inconsistent with the state of the  
 Church Triumphant in Heaven, with divers others, which the *Primi-*  
*tive* Christians were so well resolved of in the best times, to belong to  
 those that obtained a better *Resurrection*, as the Spirit of God expresseth  
 it, *Heb. 11. 35.* which Saint Paul seems to aim at the attaining to,  
 by the fellowship of Christs Sufferings, *Phil. 3. 10, 11.* whence the Faith-  
 ful are called the *Children of the Resurrection*, *Luke 20. 36.* Yea observe  
 further, they are called by our Saviour, *Such as are accounted worthy to*  
*attain that World, and the Resurrection of the dead.* And to this purpose  
 it is storied of the *Primitive Christians*, (such was their Faith in this  
 particular) that out of an holy ambition (as it were) to have a share  
 amongst

...the *holy Martyrs*, they were forward to suffer (upon that account) for the Name of Christ.

But in the next place likewise, he passeth over what evidently refers to that state, *chap. 5. 10.* though he spake of what the representative Church are said there to obtain from Christ, *to be Kings and Priests* (spiritually) *unto God*: but he altogether passeth over what the holy Ghost teacheth them there to praise God for, for the time to come, and which they greatly exult in, and rejoyce in aforehand, for the time to come, as a duty belonging to all Saints in that happy priviledge upon Earth till then, and say they (*We shall reign upon Earth*) which is joynd to the other, as another part of their joy, and matter of praise, foreseen by the eye of Faith; as if they had said, For so we all, Ministers and People, shall then reign, not only as we did spiritually, in our former condition in the world, but as will be suitable to that world to come in Christ's Kingdom on Earth, *We shall reign with him there a thousand years*, as *chap. 20.* is further explained; and to make it clear, it must not be taken for Celestial Eternal Glory, the place is set down where that Reign shall be, namely, *on Earth*; and for the time, *future*, noting that it was not their present spiritual Reign, but they *shall so reign* there, viz. *on Earth*: What can be spoken more clearly? yet by him altogether over-look'd: So usual it is for prejudice to blind the eyes, even of otherwise judicious and good men: though some Mysteries of God are discovered in their seasons, only to whom, and when, and so far only as he is pleased to reveal them: as Mr. *Made* recordeth of a Tradition, that the *Apocalyps* should be little understood in Antichrists time, till about the twelfth Century, and suitable in some things afterwards, in such times as God sees good, &c.

Again, he takes notice of another innumerable company, clothed in white, besides the 144000 sealed ones, *chap. 7.* which innumerable company of all People, Nations and Languages, having Palms in their hands, he seems to understand of the flourishing state of the Church, when the *Jews* shall be called; and he hath many considerable Testimonies to that purpose in sundry places of his Book, but yet he doth not observe these of both companies are set forth to be clothed in white, which is after (as likewise before) the clothing of the Inhabitants of the *New-Jerusalem* that comes down from God, and makes this 144000, *17. 80* the other 144000, *c. 14.* the same (though they arise from several parts, as we shewed, besides many differences) But that their clothing in white is the badge of the *Jerusalem-Inhabitants*, consider how the fundamental Promises made to Christ as Mediator, first, to *Adam* and *Eve*, then to *Abraham* and *Israhel*, after to *David*, tend all this way, to advance:

advance such a Kingdom of the Medes and Persians, after that God's everlasting Gospel, preached by himself when man had forfeited his dominion before-promised, *chap. 1. 26.* and after could have no right in that or other benefits, but through the Promised-Seed; See how this is ascribed to Christ, as his peculiar right belonging to him, in *Psal. 8.* And see how the Apostle, *Heb. 2.* expounds it so, and that with referring it unto that world to come, *ver. 5, 6, &c.* in which world those *white ones* shall have their share, *namely*, in their reigning with Christ upon Earth: *Having suffered with him, they must reign with him there*, as their Captain and King of the *New Jerusalem*. See this further in the personal Promise to *Abraham* first, and his Seed: *Not seeds, as of many, but unto Thy Seed*: As saith the Apostle, of one, *viz.* [Christ] concerning the Land of *Canaan*, who yet personally possessed not a foot, as the Scripture phrase is, save what he purchased for a Burying-place with money, to shew his part of that Inheritance; and his faithful posterities part was to be had after the Resurrection, and their bones, as *Josephs*, took and have kept possession thereof ever since, and will do, till they be raised to live upon it again. And so after again, the said Promise was renewed to *Isaac*, the type of Christ, the Seed of the Woman, in a supernatural way, though *Abraham* likewise: And to *Jacob*, that was *Israel* for prevailing with God, having seen the Vision of God before. And therefore the Apostle saith of them both, They were *Heirs with Abraham of the same Promise*; to whom it was said, *Gen. 17. 8. I will give unto thee, and thy Seed after thee.* The first right is his own, which is held only by Faith while he lived, and therefore the actual possession yet remains to be enjoyed; and so to *Isaac* and *Jacob*, who possessed it no more than *Abraham* in their lives; therefore *Gal. 3. 16.* with *Heb. 11. 9, 10.* they sojourned in that Land of Promise, as strangers, dwelling in tabernacles, with those *Heirs with him of the same Promise*: and *ver. 17.* shews the drift of this Promise was to be fulfilled in Christ the Promised Seed, to possess that Land, and the rest, by, and with him. Let these Scriptures, and their contexts, be well weighed, with *Heb. 11. 9, 10.* for what these Promises did refer to, is evident, *ver. 10.* *namely*, the *Jerusalem* coming down from Heaven, whose maker and builder is God: and *ver. 11.* *last, he hath provided for them a City*: again, *ver. 14. They sought a Country [not Mesopotamia] but a better Country*, *ver. 16.* and for which God is not ashamed to be called their God, for he hath prepared for them a City: To this purpose he tells *Moses*, *Exod. 3. 15.* that that should be his Memorial throughout all Generations, *that he is the God of Abraham, Isaac, and Jacob*: and upon this Foundation are those many Promises in *Moses* and the following Prophets, that God would reduce their posterity after

Vide Gen. 26.  
 to Isaac, &  
 Gen. 35. 3. the  
 like to Jacob;  
 to all three  
 Abraham, Isaac  
 and Jacob  
 together. Ex.  
 4, 8. Deut.  
 1. 21. & 30.

all those Dispensations, to possess that Land, as in *Deut. 30. to ver. 17.* and many other places, too many here to rehearse; and in Vision revealed the same to *Daniel*, chap. 7. both how and when all should be fulfilled, when the Kingdom should be given to the Saints of the most High: which is yet more clear and manifest by *Christ* himself, *Rev. 20.* which is the same which this Author misapplied, c. 11. 15. When the Kingdoms of the World are become the Kingdoms of the Lord and of his Christ; that is, in another manner than at the first revealing of Antichrist (as he understands it) but gloriously, eminently, visibly, when he hath taken unto himself his Great Power, and Reigned, having begun wonderfully to subdue his enemies under his feet at the destruction of Antichrist: And this is the drift of our Saviours argument against the Sadduces, as Mr. Mede makes evident on *Mat. 22. Mark 12.* that God was the God of Abraham, Isaac and Jacob: therefore they shall live again to inherit the Promise of the Covenant to possess the Land of Canaan: I do but here briefly hint a few things out of multitudes to the like purpose: Vide the *ΕΠΕΙΜΟΝ*.

And here from the whole Book of *Revelation*, I may offer this one thing observable, namely, That all sorts of faithful Christians in their several Ages and Conditions, have their special Encouragement held out in something referring to the New *Jerusalem* on Earth, though many overlook them, or at least they have not been revealed to them; for men in this case are like *Hagar*, till God opened her Eyes in a special manner, she saw not the Well of Water before her; so no sort seem to discern these things, till in some remarkable way they be made manifest to them.

First, The seven Churches of *Asia* in the first Vision have each their Promises made, in reference to the State of the New *Jerusalem* upon Earth.

Secondly, The Representatives of the whole true Church, viz. the four Beasts, and four and twenty Elders, *Rev. 5. 10.* in particular praise for, and joyce in, their reign upon Earth, to come, which by faith they see aforehand; and more especially that seems to be the encouragement to the Sufferers under the five first Seals; and (as was said) seemed so to be applied by them.

Afterwards, the sealed Ones in the East, *Chap. 7.* under the wo-Trumpets, as *Rev. 9. 4.* they have the New *Jerusalem* habit upon them, as they shall be there happy, and celebrate Gods praise; and so do the innumerable company of all Nations after them, *Chap. 7.* as is evident in the last part of that Chapter.

Again, The four Angels are stayed from their blowing the four first Trumpets, which fell for the most part upon the Western Empire, until the



the Angel, *Chap. 3. 3, 4, 5.* (probably the Angel of the Covenant) hath made intercession for the faithful Christians under those four first Trumpets, with much Incense, with the Prayers of the Saints there abiding, that they might be accepted, who was their spiritual Priest to intercede for them, and their King to protect them spiritually.

Again, *Chap. 11.* the two Witnesses prophesying in Sackcloth, 1260 days, have a general Consolation to the Church, all that time fore-shewed to them that they shall rise again, and ascend into Heaven at the end of the days; and soon after have the state of the Kingdom of Christ on Earth, fore-shewed unto them in the end of the same Chapter.

So likewise the other 144000 *Lamb-Followers* in the Western-Empire, are set forth to be with the Lamb in Mount *Sion*, and have this Character of the New *Jerusalem* upon them, *That they have his Fathers Name written upon their Foreheads*, *Chap. 14. 1.*

Again, Those that should be Sufferers under Antichrist, towards his fall, they sing the Song of *Moses*, coming out of their Wilderness-condition, and praise God for his Judgements upon their Persecutors, and have the entrance of Christs Kingdom upon Earth, set before them, for their comfort, *Chap. 15. 4. 5.* so that unto this scope drive the Consolations of the Sufferers and faithful Christians of all Times, since this most holy and comfortable Book was given to Christs Church; and so both those Arms of that red Sea of Blood, running through the Eastern and Western Empires in the Churches, meet together at the borders of the Land of *Canaan*, promised to the fore-Fathers and their Seed, about the end of the sixth Trumpet, and entrance of the seventh: And whether it reacheth further then unto that New World, may seem questionable; first, Because it is one of the Wo-Trumpets, and no such things seem suitable to the Kingdom of Christ upon Earth in the thousand years: secondly, Because the whole continuance of that is set forth by another title, for the Comfort of the Church, namely, *Of the Saints reign with Christ a thousand years*, as it were by way of distinction from the former suffering Times of the Church: thirdly, There is nothing clearly said in the Text that it should continue longer than to bring the *Woes* upon *Antichrists Kingdom*, &c other Enemies in the World, and seems to end with the last Plagues, so called, because they are the portion of the Churches *Persecutors* before the thousand years, and utterly bring them to perdition; and as the sixth Vial seems to end with the *Armageddon-Battel*, *Chap. 19.* so the seventh binds and shuts up Satan for that thousand years, wherein he must no more seduce the Nations, *Chap. 20.*

And what this Author saith of Satans being cast into the Lake after the thousand years, as a Vial, and the last Vial of the seven, is contrary to the

the

the 10th, Rev. 16. at the latter end of the Chapter, where it is said, That when the seventh Vial was poured out, the great City was divided into three parts, and then great *Babylon* came in remembrance before God, executed *Chap. 18.* which will be done above a thousand years before Satans casting into the lake of fire, where the Beast and the false Prophet were cast so long before: Besides, Satans casting into the lake, seems not to be reckoned in the nature of such Vials as gradually brought destruction on the Beast, and other persecuting Enemies on Earth, but as his last doom at the consummation of all things, and the dissolution of the World; which is as much a mercie to such as are saved, as a beginning of wo and wraith to Satan, and all damned Men and Devils; but an end onely to the being of inferiour Creatures, which had long before in the thousand years enjoyed the liberty of the Sons of God, as is said, *Rom. 8. 21.* Again, The drift of the Trumpets were to blow out Wrath and Judgement upon the Earth, and Grass, and Trees, *Chap. 9. 4.* &c. and such things as were upon the Earth belonging to wicked men, till they should be destroyed from off the face of it, and there to end; and Satan was then bound in the pit, when there was no work for him to seduce such after their destruction, who was their Captain and Counsellor before.

It is likewise observable what Mr. *Mede* saith of the thousand years wherein the Saints were to reign, That Satan aforehand in the time of Antichrist set them up in a false way of reigning, to eclipse their true reigning that afterward they should have on Earth, and therefore taught Antichrists Followers to set them up superstitiously and idolatrously, to worship and pray to them, and before their Shrines and Images, making them sinfully to have a reign with Christ on Earth, in shew, but really against him and his Father: And all that said time of Antichrist, he hath played the Ape, in seeking to pour out the Vials upon Christs Kingdom to come, as Christ had before declared, that he had seven Angels in their times to pour out seven Vials to the destruction and ruine of Antichrist.

The first of Satans seeming Vials, was, By imposing *Chiliasm* upon it, by carnal pleasures, and typical Worship, though upon slight, unjust and false pretences, as Mr. *Mede* manifests.

Secondly, By the advantage thereof, he obtained that some of the ancient Fathers were so prejudiced that they wrote against it, though the former for the most part were for it.

Thirdly, By such prejudice, and the like, he obtained that good men all along misplaced the thousand years by way of anticipation, though differing in the time they began, and expounding them all along the

Pope time, only in a spiritual sense.

Fourthly, By Popish false Glosses and Expositions upon all the *Revelation*, and that part in Particular, &c.

Fifthly, By seducing men of latter times, since the Light of Truth began more then of a long time before, to break forth, to seek disorderly to set up Christ's Kingdom, which will be Gods own work in his own time, to anticipate the same, and that by acting against the Divine precepts that Christ came to establish in casting off due Obedience unto Magistrates, and endeavours to suppress the Ministry, thereby to scandalize the Doctrine of Christ's Kingdom on Earth.

Gr. & Ha. Sixthly, More lately by such as this Author names in the end of his Book, concerning whom he declares much in a few lines, who would make the *Revelation* an History of things past, rather then a Prophecie of things so long to come; so that the *Pope* should not be Antichrist in his forty two months, much less Christ have a thousand years Reign on Earth afterwards.

And lastly, The seventh Vial that Satan hath to pour on Christ's Kingdom, seems not unfitly to be conceived, to be by displacing the Vials, *chap. 16.* from their own time unto Christs Reign, whereunto they are not competible, whereof the subject matter will be then taken away, or making a groundless great Chasm of above a thousand years difference, from the sixth to the seventh; when Satan is to be cast into the fiery Lake, which is a business of a much differing nature many wayes from all the Vials, as well as in time, &c. And thus of Satans seeming seven Vials on Christ's Kingdom; but the glorious appearance of Christ will shortly abolish all appearance of truth in them, and so all Satans Vials upon Christ's Kingdom will be utterly ended, and yet will not that Kingdom be thereby in the least degree impaired.

Lastly, Whereas the said learned Author interpreteth the *New Jerusalem* to be the Church Triumphant, besides the many considerable reasons to the contrary, in the Letter of *November 3. 1664.* he might have observed that the Lamb's Wife was spoken of before, *chap. 19. 7.* by which he there understands, the coming in of the Jews to the Catholick Church; (I conceive rightly) and that the beloved City, *cap. 21. 2.* spoken of *chap. 20.* as being before the Battle of Gog and Magog, when the Devil stirred up the Hypocrites of those times, which had been long held under by good Government, then to attempt to besiege that Beloved City, though to his and their utter ruine, that so they might receive that portion of Hypocrites, as the Antichristian Scoffers had theirs before, when both sorts should meet with their Leaders, the *Pope* and the Devil in the Lake of fire; and *chap. 21.* being but a further decyphering

( 3 )  
 expounding of the same City, should therefore be expounded according-  
 ly of that City that was in the thousand years, it being the observable  
 Method of the Holy Ghost in that Book, after some more obscure ex-  
 pressions of things more generally, afterwards to give more full and par-  
 ticular explications of the same, as in the seventeenth Chapter, an  
 Explication of *Babylon* and the *Beast*, &c. and what was said of the ru-  
 ine of *Babylon*, chap. 14. explained by the Vials, chap. 15, & 16. and  
 further, of the last Vials, chap. 18, 19, and part of 20. and so some-  
 times in the 19, & 20. further explained, chap. 21, & 22. besides many  
 things belonging to the *New Jerusalem*, are incompatible to the state  
 of the *Church Triumphant* in Heaven; see the forementioned Letter,  
*Novemb. 3. 1663.* And for the first Resurrection, it may appear not  
 to be of the Spiritual Resurrection of the Soul from sin, both from the  
 drift of the Holy Ghost, further, to open the Mystery of the Resurrecti-  
 on, which Saint Paul had in some respect shewed before, 1 Cor. 15.  
 And the Doctrine thereof hath been gradually set down in the Scrip-  
 tures, and this, chap. 20. giveth light thereunto above all others, both  
 as to the Resurrection of the Just and Wicked, which are opposed one  
 to another, as first and second, and their distinct times set out; for as  
 chap. 11. 18. *When the Kingdoms of the World shall be Christ's, then he*  
*gives reward unto his Servants: the Prophets, and to his Saints, and to all*  
*that fear his Name, both small and great; such as not only suffered for*  
*him, (who are said, chap. 20. to be beheaded for him, &c.) but such as*  
*have done his Will on earth, shall have such reward from him in earth, as*  
*2 Tim. 2. 12.* And for such Souls [that is, Persons, in Scripture language]  
 to live again, what sence in Reason or Religion can fitly be applied to  
 such sufferers or others, but such first Resurrection? I know many learn-  
 ed men have tired their parts to find shifts to avoid this, but have been  
 more solidly and substantially answered, (besides many others) by  
 Mr. Mede, and Dr. Homès, in his Answer to Pareau, Dr. Predeaux and  
 others, in one part of the *Dawning of the Day-Star*: read them seriously,  
 &c.

Mr. Mede, conceives that *Resurrectio Justorum*, will be in acting all  
 or most of the thousand years; every one in their own Order; and the  
*Antients* conceived there will be (word) delay in respect of some, &c.  
 but that the living again of such as were so beheaded, to be meant of  
 the Spiritual Resurrection, is far from the scope of the Text, besides all  
 other considerations about it; see the Appendix in the *Explication*, and the  
 forenamed Authors, it is, *alium agere*, to say much of it, &c.

And for the number of a thousand years to be taken indefinitely, as it  
 is contrary to the judgement of learned men on both sides, for many con-

siderable Reasons; so somewhat this learned Author mentions himself, namely, *That, that Thousand Years*, so often spoken of in respect of Saints and Satan, and with all the considerable circumstances, what was done at the beginning of them, with all the continuance, and what should be at the end of them, &c. might have swayed his judgement otherwise, if he had not been prejudiced against the whole Doctrine thereof, and all that concerns it: for those *Souls* said to be *Be-headed*, cannot fitly be said to live again, but in respect of that State, namely, of their bodily living again, wherein they had died before; for as the Spirits of just men, they lived ever since their departure from their Bodies, so that living again, denotes their living bodily, and living in a different manner then they had done before. Now the drift of all these things, being for the comfort and edification of all God's People, in this great point of the Resurrection of the Just, and being specially useful against the evil times, going before the glorious appearing of the great God, and our Saviour Jesus Christ, when *Antichristian Tyranny* should most rage in the World; God, in Mercy to his People, is pleased now again, to cause the Light of these Precious Truths to break forth again, more then they have done in many Ages last past, when that said Glorious Appearance of Christ, and beginning of the Day of Judgement, and Joyful Resurrection following upon it, do in their order neer approach; It is much to be desired, and earnestly prayed for, that true Christians would duly weigh and consider them, being so mainly for their Edification and sound Consolation, if they will not overlook their own good, or put it off from themselves, since the great goodness of Christ is therein manifest towards them.

And now for a summary of these things, I shall add, to make up the former *Theses*, concerning the third Period of Christ's Kingly Office, to be eminently manifest therein, where he will work, as I said, by his Spirit of Power and Domination; as he did in the Old Testament by his Spirit of Wisdom and Revelation, and in the New, till his Glorious Appearance, by his Spirit of Grace and Truth.

In setting down therefore what concerns this third and last Period, I shall endeavour to express them, either as matter of Faith, or as things that are probable, or lastly, as things onely conjectural, as the nature of the things may be, and as the clearness or obscurity of the grounds of them may give occasion.

First, I believe there is abundant evidence from Scripture, that Christ our Saviour will, (after the coming of *Elias*) Personally, in a glorious manner appear with Clouds, as *Rev. 1. 7.* or in the Clouds,



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of as about the great destruction of *Antichrist*, which will be as Light-  
ning shining from one end of the Heavens to the other; and such ap-  
pearing of his to the *Jews*, seems to me probable to be the means of  
their more general Call and Conversion, when that Nation will be  
born in a day, (as it were) *Isa. 56. 8.* and thereupon will be their  
mournful contrition promised as a Mercy, *Zach. 12. 10.* And then will  
likewise be the Conversion of many Nations of the *Gentiles*, not yet  
called, to bring in their fulness, as the Apostle speaketh, *Rom. 11.* And  
then (Satan being bound from seducing the Nations for the thousand  
years) the Glorious Kingdom of Christ upon earth will be set up, where-  
in the *New Jerusalem*, coming down from God, in the time of the new  
Heavens and new Earth, wherein Righteousness shall dwell, or a King  
shall Rule in Righteousness, (as the Prophet speaketh) The State of  
that *New Jerusalem*, whose Maker and Builder is God, will be exceed-  
ing glorious, a kind of Triumphant State; for the raised Saints in their  
Order, who probably shall have their chief Mansions there, till all the  
deceased Just shall be raised, and to the end of the world, the Apostles,  
or other eminent Saints (probably) shall be Rulers there by Christ's  
appointment; and all other Governours that are converted to the  
Truth, and live their Natural Life, shall have their directions in Go-  
vernment from them in the *New Jerusalem*, and all the Teachers in the  
Church, shall, probably, have much instructions from them, as they  
from Christ, in whose Light they shall see Light, the Lamb being the  
Light of the City, *Rev. 21.* and that both Spiritual and Visible, whose  
Tabernacle is then said to be with men; when (I conceive) he will be  
in some glorious manner manifest unto the raised Saints there, whose  
glory they shall then behold visibly, being then made capable to behold  
it, that none else then living can do, except so as it was made discern-  
able to them by Clouds at his first appearing. Yet they likewise shall  
all be abundantly filled with his Grace and Wisdom, and exceedingly  
rejoyce in all manner of his goodness then manifest to them, accord-  
ing to their then present capacity, yet in different degrees and mea-  
sures; and this State will be as intailed to the posterity of the Faithful,  
that they and their Seed shall be blessed, they shall live long lives, but  
how long, I dare not say, (but as the dayes of a Tree shall their lives  
be) nor what way of removal, or manner of death, or translation, or  
change, I know not, but I believe much Mercy and Grace will be be-  
stowed upon them and their off-springs, suitable to such an happy Reign  
of Christ, wherein he shall be acknowledged Sovereign by all the Faith-  
ful, and all authority managed under him and for him; *Isa. 49. When  
Kings shall eminently be Nursing-Fathers, and Queens Nursing-Mothers,*

to his Church and People, and the Government upheld in good hands, to promote good, and restrain evil, (as it was for the most part contrary before) but when Satan being loosed out his Prison for a little space, shall seduce the wicked Hypocrites of those times, and draw them from all quarters of the Earth, against the Camp of the Saints, and the Beloved City, upon which attempt God will destroy them, casting the Devil into the Lake of Fire, where the Beast and false Prophet had been long before, and put an utter end to the World by the dissolution thereof, at the consummation of all things, with the last general Resurrection of the wicked, and general momentary change of the Saints, as the sound of the last Trump, and Voice of an Arch-Angel, 1 Thess. 4. 16. both such as were alive on Earth, and such as were asleep, to meet Christ in the Air (from thenceforth ever to be with the Lord) whereupon follows the general Judgement.

Many particulars of these natures, it is probable, will in God's time be apparent from Scripture, which we can now but guess at, which God to his Faithful Servants may discover, concerning which we shall only say with the Antients, *Elia cum venerit notis scietur.* 2 Pet. 3. 16.

Now for the main substance of all this Doctrine, what is it, but the explaining of such Articles of Christian Faith, as we all profess to believe concerning these things in the true Scripture sense, wherein Christ hath taken special order to have his Faithful People rightly instructed, as in many particulars foretold: First, When we Profess, *We believe that Christ shall come from the Right Hand of the Father, to Judge quick and dead*; He will so come at his glorious appearing to destroy Antichrist, to begin his Judgement, and make his Foes his Footstool, Ps. 110. until which he was to sit at his Father's Right Hand in Heaven; then the Scripture saith, *He judges quick and dead*, 29. Rev. 11. 18. and elsewhere (though afterwards likewise) in this sense, *Rev. 10. the Angel (Christ) Smeats, Time should be no more*, which seems to be *Quintus et ultimus*, Mat. 28. 20. to the end of the dayes, Dan. 12. for the same Period, vide, *Ephraim*, and that it is the day of Judgement at least begun, Mr. Mede largely and excellently shews, in his fourth Letter to Mr. Hain, and to Dr. Twisse, &c. both from Scripture and Antiquity, and that he will wonderfully Reign with his faithful Saints a thousand years; Why should it be doubted, when his Word speaks so much and evidently for it? though the Truth hath, by Satans slights, been clouded for a time, wherein there seems to be, as it were, an appointing of the great last Assizes, and calling together the Assessors thereof, the Saints; doth not the great Law-giver and Judge, inform his Church of these things? and he must needs be the best Expounder of his own Will, &c.

Sept. 27. 1664.

*A Paper sent upon occasion of some discourse concerning the great and glorious Appearance of Christ above the time of finishing his Kingdom of Patience, and of setting up his Kingdom of Visible Power on Earth, the first being the Kingdom of the Stone, cut out of the Mountain, Dan. 2. Then the Kingdom of this Stone becomes a Mountain [as Mr. Mede fully distinguishes their times by Regnum Lapidis & Regnum Montis.]*

**A**S for the personal appearance of Christ at the destruction of Antichrist, and the general calling of the Jews, when that Nation shall be born in a day, as Isa. 66. 8. many Texts of Scripture seem to me fully to evidence it; as first, that great Promise, That they shall look upon him whom they have pierced, and mourn, with such a penitent Contrition promised to them in mercy, Zac. 12. 10. compared with Rev. 1. 7. with *Ecce ego mitto te*, as a great mercy in its time to be accomplished. And from St. Peter's Sermon to the Jews, when he tells them, That the times of refreshing from the presence of the Lord, at the restitution of all things, shall come, when God will send Jesus, whom the heavens must contain till then, Act. 3. 19, 20, 21. which the Apostle Paul calls, *Christ appearing at his Kingdom*, 2 Tim. 4. 1. and in Dan. 7. after the little Horn (the Pope) spoken of before, verse 9. the Ancient of Days did sit, and in verse 21. the little Horn prevailed until the Ancient of Days came, verse 22. which is further explained, ver. 26, 27. And, *Matth. 24.* after the coming of the Son of man was described by the Lightning from one part of the Heaven to the other, and after the trouble then to be upon the Earth, ver. 29, it is said, *Immediately shall appear the sign of the Son of man*, which is probably conceived to be Christ himself, as a sign then to the whole World; and the time seems decyphered, ver. 24. that that Generation shall not pass, namely, in that the Nation of the Jews was to remain distinguished from all other People, [for they have been, and will be preserved mostly unmixed with others, until the appearing of Christ] and as, 2 Thess. 2. 8. *Antichrist is to be destroyed at the appearance of his coming*: So likewise, *Matth. 23. 39. Ye shall not see me till ye shall say, Blessed is he that cometh in the Name of the Lord*; implying that then they shall see him: And in that Parable upon the occasion of the time of the appearing of the Kingdom of God, ver. 1. r. having before, *Chap. 17.* compared the days of the Son of man to the days of Noah and Lot, which latter, of Lot, seems to resemble the next appearing of Christ, and the former, namely, of Noah, his last coming to Judgement, those two days of the Son of man: Now as Lot and his Family were sent out of Sodom first, before Sodom and Gomorrah were destroyed in that particular destruction, so the Saints shall first come out of Babylon, and spiritual Sodom, before it be destroyed in that partial destruction, though like to be very great and terrible: And as Noah and his in the general Deluge were carried by the Ark above the destruction of the old World by Water; so in the general conflagration of the World at Christs last coming, all the Faithful at their great & general change, shall be caught up to Christ their safe Ark, in the Air, above the destruction of the Wicked by fire, at the Worlds last destruction; and, as the Rabbins speak from the Prophet, *Their strength shall then be renewed like the Eagles*, and be there with Christ in safety, as neither liable nor capable any more of any such misery: (I say) then in the 11th Chapter, he speaks of such a coming, ver. 13. when he will reckon with such as would not have him reign over them, and with the unprofitable Servant: at his coming, v. 23. and



